

SACRED
PRINCIPLES,
SERVICES
AND
SOLILOQUIES:

OR,
A Manual of Devotions

Made up of Three Parts:

I. The Grounds of Christian Religion, and the Doctrine of the Church of England, as differing from the New Roman, and the New-Reformed Ones.

II. Daily and Weekly Forms of Prayers, fortified with Holy Scriptures, Meditations, and Rules to keep the Soul from the common Roads of Sin; and carry it on in a mortified Course.

III Seven Charges to Conscience, Delivering (if not the whole Body) the main Limbs of Divinity, which is the Art not of Disputing, but Living well.

By W. Brough, D. D. & D. of Gloucester.

The Fifth Edition, with some Amendments.

Grande est esse Christianum, non videtur. Hier.

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Thannach Kent

1686

Kent

1686

TO THE READER.

TO thy Conscience (not wit) are these Devotions written. And (if so read) thy Soul may grow (if not wiser) better by them. The Author looks at bare heat in Devotion, as mettles in a blind Steed; his first care therefore is, to help thee to a good light in Religion, and that he doth by the light of his Principles. But because most miscarry by going and running against their light in wicked and erroneous waies, more pains are taken to prevent and rectifie such miscarriages. To elevate thy soul, and aid it in good desires and endeavours for Grace, against Sin, thou hast his Prayers and Services. And to awake thy Conscience, and warm thy heart to all duty desired and directed to, is the Cry, and Work of the Soliloquies.

And because he discovers many instead of Sun and Moon, (Christ and his Church) to find and follow false and foolish lights, which carry them out of the high and old road to Heaven, into new and singular waies of dangerous Errour and Schism, and foul Separations; Against this Pestilence of the time he hath prepared and added a Preservative and Antidote.

And albeit he will prohibit none to read the Book (though for Curiosity more than Conscience) and

To the Reader.

rather as a New, than Prayer-Book, because even so they may take benefit by it, (as S. Austin did by S. Ambrose's Sermons;) yet he would have thee know, that it is Calculated chiefly for the Meridian of their Minds, who fall to their Prayers not by Fits, but Courses; and read Books, not to pass the time away, but well. Taking them in hand, not as Recreations of their thoughts, but business of the Mind. And using them, not as good Companions in Solitude, but Guides and Helps to Heaven wards.

That this may be so to thee, is his aim. Thank God if it be thy Issue. He prays that for thee, whoever thou art. Having an Amen, for Nazianzens Verse, *Utinam nemo pereat!* and a Heart for the Prayer his Mother hath taught him: That it may please God to have mercy on all men! And if for his Name, that Character please thee, *much good do it thee.* So he is, and hopes he ever shall be,

Thine in the Common

SAVIOUR,

PHILO CHRISTIANUS.

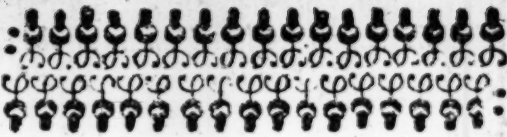
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*The Stationers Advertisment to the
Reader.*

THE Author (who would have thee lose no benefit which may any way come to thee by his Book) desires thee to take notice, that his Prayers may serve thee for double purposes, and be used for thy *Directions*, as well as thy *Devotions*. Their holy Air serving for the Soul (as the common for the Body) to give and convey both *breath* and *light* (to the *Spirit* and *Understanding*) if thou wilt peruse the *Matter* when thou hast prayed the *Forms*, and *Examine* in thy *hands*, what thou hast said on thy *knees*. So thou mayest find more than thou dost look for, a Manual which is both a *Prayer* and *Common-place-book* (for the *Text*) with a Furniture of *Scriptures*, to make a little *Concordance* (in the *Margent*.)

See p. 38,
46, 97,
&c.

There is also an *Antidote* against the Schisms and Separations of the Time, as well as a *Preservative* made against Popery; that thy soul may be the better defended against the danger of both.



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you the Grace,*

1. *Of Fear, Use the Service, of Death,
Judgement, Hell.*

2. *Of*

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2. Of Hope. Use the Services of the Passion, The joys of Heaven, against Desperation.
 3. Of Charity. Use the Service against Malice, Anger, Revenge, Envy, Detraction, &c.
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 - For Chastity. The Service against Lust.
 - For Truth. The Service against Lying.
 - For Humility. The Service against Pride.
 - For Meekness. The Service against Anger.
 - For Patience. The Service against Impatience, &c.
- Rule 2. When you would strengthen yourself against any of the Sins above-named, Read the Service against that particular sin for that Day.

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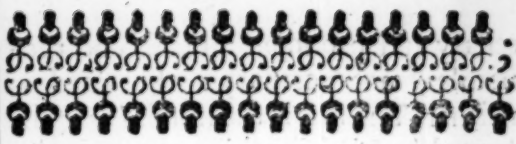
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OF RELIGION

IN GENERAL.

Of Religion: and how this Manual is made to serve the soul in it.



Religion is the Worship or Service of God. *a* *a* Joh. 9. 3.
The parts of it are two. Of 1 Faith, and 2 Life *b*; or The Know- *b* Acts 24.
ledge, and Practice of *14*.

c 1 Chro. 18. 9.
1. There is a three-fold knowledge of Religion. Of Foundations, or Grounds of it: Of Superstructions, or what's built on these Grounds: Or of Pinacles *d* Pr. 19. 2.
or Punctilio's, high and curious points *Luk. 11. 47*
in the building. *e* Tit. 1. 9.
The first of these is necessary for a *1 Tim. 6.*
Christian *d*: the second for a Divine *e*: *f* *1 Tim. 1.*
the third for no man *f*. The first, is ne- *14:*

B cessary

cessary and profitable: the second profitable, not necessary: the third is neither. The first is the minds *life*, *g* the second *health*, *b* the third, the souls *disease* or itch. *i*

The *Grounds* of Religion necessary to be known: see *pag. 3.* And what profits may be made of those grounds, *pag. 6.*

2. The *Practice* of Religion consists in three things.

1. *Invocation.* *k* For that see the *Prayers.*

2. *Mortification.* *l* For that see the *Weekly Services* against Vanities and Sins, and their Remedies; and the *Soliloquies.*

3. *Celebration* of the holy Eucharist. For that see the particular *Directions*, and *Meditations* in the *Service* for it.

g Prov. 3.

18. 12.

b 2 Tim.

1. 7.

i 1 Tim.

4. 3.

k Gen. 4.

26.

l Gal. 5.

24.

Col. 3. 5.

Th

The Grounds of Christian
Religion.

Q^U. **W** *Hat is the end for which* Ecc 7. 29.
G O D made man in this
World?

Ans^w. To live happy with himself Ro: 6 22.
in another World. 1 Pet. 1. 9.

Q^U. *What is the Means to be so happy?*

Ans. To serve God according to Heb. 11.
true Religion. 16.

Q^U. *Which Religion is the True?*

Ans. The Christian. Joh. 17 3.

Q^U. *What is required of the true*
Christian?

Ans. To believe, do, and pray aright, Joh. 6. 29.
according to the Rules of his Religi- 1 Pet. 3.
on. 16.

Q^U. 1. *What is it to Believe aright?* Matt. 6. 9.

Ans. Largely, all which God sayes in
his Word, briefly summ'd up in the Apo-
stles Creed, which all Christians receive
as the Rule of their Faith.

Q^U. 2. *What is it to Do aright?*

Ans. All which God wills in his Deut: 6.
Law, summed up in the Decalogue: 17, 18.

Ecccl. 12. By whose ten *Commands* we are to govern all our *Actions*, as the great Rule of our *Life*.

Qu. *How are we to Understand and Observe those Commandements?*

Mat. 5. 28. Ans. We must understand, 1. That they bind our *Hearts* and *Thoughts*, as well as our hands and tongues in outward works and words. 2. To do the contrary *good* to what they forbid for ill, and to shun, the contrary *ill*

1 Pet. 3. 11. where they command good. 3. And to shun all *Kinds* and *Causes*, and Occasions of ill, and to use all *Means* and Opportunities of good. And,

Ecccl. 7. 29. 2. We may and must *Observe* all this. Heb. 4. 15. Not *Exactly* and *Absolutely*, as *Adam* Jam. 3. 2. might, and *Christ* did; for we *Offend* 1 Joh. 3. 4. and sin all, and so break the *Law*: but Rom. 6. 12 yet *Uprightly* and *Evangelically*; that Heb. 13. 18 is, We must keep our selves from Act. 24. 16 Greater sins, and heartily *Endeavour*, Jer. 8. 6. and *Pray* against all, and *Grieve* and Rom. 13. 8. and *Repent*, when we do any. And thus by Luke 1. 6. Gods Grace we may do, and this for He. 12. 28 Christs Merits God *accepts*, and *accounts*, for keeping of the *Law*, without which we cannot do *Arigh*t.

Q. 1. *What is it to Pray aright?*

Mat. 2. 9. Ans. According to the *Pattern* of De-

Devotion *summ'd* up in the Lords Prayer, the Rule of our *Desires*.

1. For Gods Glory before our good; the Churches before our own; and my Soul before my Body (for *Matter* and *Order*.) And this, in *Love* and *Lowliness*, with *Faith* and *Assurance*, for the *manner*.

2. And that either to the *Sense*, or according to the *Words* of the *Pat-tern*.

Q1. *What Assurance hath the true Christian, that Believing, Doing, and Praying aright in this World, he shall be Happy in another?*

Ans. Two great *Assurances*, Gods *Word* and *Seal*.

1. Besides Gods *Word*, His *Bond* (which by his *Power* He can, and for His *Truth* He will make good;)

It is in a *Covenant* confirmed with Gods *Oath*, which cannot change; by *Testament* Ratified in Christs *Blood*, which must not alter. And to this *Covenant* and *Testament* are put,

2. Gods *Broad Seals* of mans *Salvation*, the two *Sacraments* of Christ; *Baptisme*, the *Seal* of my *Birtheright* to *Heaven*; and the *Holy Eucharist*, the *Seal* of my *Inheritance* in it.

Tit. 1. 2.]

Mar. 16.

16.

Joh. 3. 154

Heb. 5. 9.

Rom. 2. 7.

Act. 2. 21.

Heb. 6. 17.

18.

Heb. 8. 6.

Heb. 9. 15.

Heb. 9. 18.

26.

Heb. 10.

20.

Q¹. Are the Sacraments only Signs and Seals?

Rom. 4. 11. Tit. 4. 5. Joh. 3. 5. 1 Cor. 10. 16. *Ans.* No. As they are Christs assurances, so they are all his Conveyances too, and Means as well as Signs of grace: Baptisme, of my spiritual Birth and Life; and the holy Eucharist, of my Growth, and Nourishment to that which is eternal,

Q¹. What is to be gathered from all these grounds?

Ans. Two good Resolves for two important Inquiries.

1 Tim. 1. 13, 14. 1. Who is the best Christian? He that most carefully keeps his Rules and Seals.

1 Cor. 14. 33. 2. Which is the best Church? That which is made up of such Christians.

Matt. 18. 20.

Where two or three are gathered together in my Name, there I am in the midst amongst them.

There then devout Soul be thou One, in Christ's Name, and rest confident to be saved, since thy Saviour is with thee there.

The

7
The Grounds of Religion of the
Church of *England* as in difference
with the Roman;

O R

An *ANTIDOTE* against *POPERY*.
SHEWING

*How a devout Christian soul in the midst
of the manifold distractions and divi-
sions about Religion, and Pretensions,
and Claims to the Church, may, upon
These Grounds, against all scruples,
rest satisfied, and settled in mind, and
cheerfully go on in Gods service, to
Salvation.*

I. **I**F he that *believes, lives, and
prayer* according to Christs rules
be the *true Christian*, and by all Gods
assurances shall be the *happy Man*;
the next way to Heaven, is not to look
after *Controversie* but *Conscience*; and
to spend my zeal and time, not in be-
ing *contentious*, but *Religious*, since,
wheresoever I live, or am, in the *Chri-
stian World*, (*West or East*, in what
Church or Countrey soever) it is not
my being a good *Scholar* that must save
me, but a good *Christian*; not a learned
Disputant for Christ, but a devout ser-
vant to him: Not being of such or
such a party, or *side* in the Church,

Doubts of Religion,

but a true *Member* of His *Body*.

And even upon *These Grounds* I may see and discern enough about the present *Controversies* and *Debates*; in, and concerning the Church. For,

• 1. I would ask this;

Whether I, being born again, and made a Christian by true Baptisme,

1. Believing the *Scriptures*, shall be damn'd for not equally beleevving *Traditions*? Whether Believing the *Apostles Creed*, I shall be damn'd for not believing as my *Creed*, the *Popes* to be as *Infallible* as the *Apostles*.

2. Whether making conscience to Serve and Worship God, I shall be damned for not Worshipping *Images*.

3. Whether Praying to God as Christ taught, *Our Father*; I shall be damned for not *Invocating* Saints and Angels, and saying, *Our Friend*, which *art in Heaven*.

4. Whether Receiving the *Holy Sacrament* in both *Kinds*, (confessedly according to Christ's *Institution*) I shall be damned because the *Cup* is taken away by a *Councell*? And whether, if the *Blood* be said to be
in

in the Body, it be not so to the Priest too; and so by that reason neither People nor Priest are to have the Cup?

These being Points of chiefest Difference in Religion betwixt *Protestants* and *Papists*, an Ordinary and Indifferent Understanding may easily judge by the Evidence of those Christian Grounds, whether the Protestant is a damnable Christian.

2. Nay, secondly, I would ask further:

1. Whether, To give an equal Faith to Tradition as Scripture, and to a Pope, as Christ, or an Apostle of Christ, be not to incur the great Curse for Additions? Rev. 23. 18.

2. Whether worshipping of Crucifixes and Images be not Idolatry damned in Scripture, against Gods Second Commandement? Whether the doing it but relatively, save it according to the Distinction of the School, in the ignorant People, or Learned either? Ex. 32. 45.
Whether the Israelites were Idolaters for worshipping God in, and before the Golden Calf, which was but a Relative worship?

3. Whether Praying to Saints (confessed

a Sub Ezā
gelio non
fuit præ-
ceptum, ne
Gentiles,
&c. Ecc.
in Ench.

— Cur
Scripturæ
disertam
mentionem
non faci-
unt, non
disūt cau-
sa, Alanus
Copus

Dial. 3.
b Multi
Christiani
Divos Di-
vasq; haud
aliter ve-
nerantur

quàm Deū,
non video
quod dis-
crimen sit,
&c. L. Vi.

in Aug. de
C. D. i.
univer-
sality.

c Ad Ma-
joricum,
& Johan.
Episc scri-

bens. —

a fessed to be an *Unstatutable* worship) be not at least a sin of *Superstition* against God? and praying to be heard and help'd for their *Merits* sake, a great *Injury* to Christ?

4. Whether to *Give* the Sacrament without the Cup, be not (as Pope *Gela- sius* said) *b* A grand *Sacrilege*; and so to *Take* it, to receive but *Half* the *Communion*. And whether the people may not justly doubt, and fear, they *Receive* None, if but *Half*?

These being the *Points* and *Præciſes* of the *Romane Church*, the unpreju- dic'd may judge whether the *Papists* be not the more dangerous Religion.

2. If it be said there is but *One*, *Ancient, Visible, Catholick Church* of *Christ*, out of which to depart by *Schisme*, is to go from *Salvation*; and That is the *Now-Romane Church*; and this now doth the reformed: I satisfie my self on my former Grounds thus

c i. Out of the *Catholick Church* is no *salvation*, because that's the *Com- gregation* of *Christian men* all over the *World*, and none can be saved but a *Christian*: But, Is the *West* all the *World*? Are there no *Christians* in

Sine g; andi sacrilegio non potest provenire. —

the *East*? Or do Papists take up all the *West*? Are there no Christians there but Papists? I ask then; Can I not be saved, because I am not of such a *Particular* Church in the *West*? Nor a Papist then, because He is not of the Church of the *East*: I may be saved then, if I be a *Christian-Catholick*, though not a *Romane*, because I am saved by being of the *Catholick* Church of *Christ*, that is, by being a *Christian*.

2. If they say my Church is *New*; I ask, What makes one *Old*? Are not the *Apostles* more ancient than their *Successors*? and the *Bishops* of *Rome* of the 400 years next after them, elder than those who came some 100 years after those *Bishops*? And is that Church then *new*, which professeth *Christian* Religion according to the *Apostles* doctrine and *primitive* times? And particularly I ask, if these be not *new* points in the *Roman* Church;

2.
Antiquity.

Concil.
N. c. 2.
Ann. 787.
Conc. L.
ter. A. n.
1215
Conc. F. or.
1438. v.
Conc.
Const. 4. 5.
Conc. Tri.
An. 1553.

Is not *Worshipping* Images *new*, established about eight hundred years ago? And *Transubstantiation* *new*, defined about 400? And *Purgatory* *new*, which came in after? And *Communion* in *one* kind more *new*, decreed about 200? And all that most *new* which

which came in but about one hundred.

L 4. E.

pist. 36.

*Nullus de-
cessorum
meorum
hoc profa-
no voca-
bulo usus
est.*

Yea and for the great Point of Supremacy, was not Greg. * the First who proclaimed it Anti-Christian at Constantinople; (Ann. 600.) And all the Bishops before him, of whom not one ever challenged it, before the succeeding Popes in the last thousand years, who laid claim to it after them?

(3) Visi-
bility.

* With
Latin
Service,
Communion in
one kind,
Believing
and Body-
ing under
the Pope
as Infalli-
ble, Su-
preme o-
ver Kings,
universal
Bishop,
&c.

3. If they say, we are but lately *Visible*: I ask; Whether as a Man, so a Church may not be visible in several *Formes*, foul and fair? And whether a Church be worse for growing visibly *Fair*, that was *Foul*? Then I demand, Whether, if the Roman Church should Reform, what many of themselves as well as we confess to be foul, it should be said *Thenceforth* to be a Visible Church? And why then others who have done so, are denied *Before* to be visible? And whether Visibility of the Church of *Rome* may not as well be denied, because, as *Now* * it appears, it was not *alwaies* Visible?

4.
Schisme.

4. And since, if another tear my Coat, it is not I, but He that maketh the *Rent*. I ask, whether are they the *Schismatics*, that *Cause*, or *suffer* the Schisme?

Schisme? Whether dangerous *Corruptions* being *Discovered*, and a *Reformation* desired and *sought*, to Prevent, and Cure a growing Schisme; they which Decline, and *Detest*, and Oppose all Reformation, or they who *Protest* thereupon against them for it, are more the cause? And again, May the *Romane Church Depart* from the Purity of the *Primitive Church* to *Corruptions* and *Innovations* without Schisme? And cannot the *Reformed*, Return from those *Corruptions* and *Innovations* to that *Ancient Purity*, but with it?

5. And since *Unity in Opinion*, is 5.
the Priviledge of *Mindes Triumphant Unity*.
above, of which the Churches of the
Apostles themselves on Earth were
not free; but some of *Paul*, some *Cor. 1;*
of *Apollos*, and some of *Cephas*; Is ^{12.}
not *Unity in Foundation*, in the *Reformed*
as well as the *Romane*? And
Diversity and *Contrariety* of opinions
in the *Romane*, as well as the *Re-*
formed? Yea in high points of their
Faith as well as *Opinions*? I ask then,

1. *Touching the Immaculate Concep-*
tion of the Blessed Virgin.

Whether

Whether the *Dominicans* be not as wholly against it as the *Franciscans* are for it? (Both famous *Orders* of Roman Catholicks.)

2. *Touching the Aids, Operations of Grace, &c.*

Whether the *Lutheran* be more Fie-ry against the *Calvinist*, than the *Jesuite* is against the *Dominican*? And whether even in the horrid Point of Absolute Reprobation it self, *Bannes* do not out-goe *Calvin*, and *Lesius* go along with *Luther*? (Both Famous *Romane Catholicks* of their *Orders*.)

3. *Touching the Popes Supremacy.*

Whether the *Doctors* of *Serbon* stand not as much against it, as the *Doctors* of *Lovaine* are for it? (Both *Romane-Catholick Universities* and *Schools*.) Whether *Venice* be as much for the *Popes* Power and Prerogative as *Rome*? (Both *Romane-Catholick Cities* and *States*.) Whether the *French* *Papist* profess and give as much Subjection to the *Pope* as the *Spanish*? (Both *Romane-Catholick Countreys* and *Churches*.) Nay, Whether *Gregory* the First (the Saint) was not as fierce to condemn, as *Gregory* the 7th. was fu-
rious

rious to maintain it? (Both *Roman-Catholick Bishops* and *Popes*.)

4. *Touching the Popes Infallibility.*

Whether some place it, not in a *Council*, but the *Pope*; Some not in the *Pope*, but a *Council*; Some in both *Council* and *Pope*? All *Catholicks*, *Doctors*, and *Champions* in their several *Countreys*.

5. *Touching the Bible it self of the Vulgar Translation;*

Whether *Sixtus* the Fifth having v Preface Damned all that use other, or vary to his but a syllable from his, *Clement* the Bible. 8th. did not put out another, and *Curse* all that use any other but it? So that according to their Rules of Infallibility in the *Pope*, the *Papist* must be damn'd that makes use of any *Bible*: For both these were *Bishops* of *Rome*, and *Popes*.

2. And for *Unity* in *Affection* and *Spirit*; Do our fowlest-mouth'd *Secularies* raile more at *Church-men* and *Orders*, than the *Secular Priests* at the *Jesuites*, and they at the *Seculars*? Both of them *Papists*. Did ever, or do the cruellest of their Faction shew more inhumane rage against their *Opposites*,

* As Luit.
praudus
Baronius
says Bo-
niface.

* Cut off
his three
fingers, &
cast him
into Tyber,
&c. See
Baronius.

* This ar-
gument the
Donatists
used a-
gainst the
Catho-
lics, that
theirs was
the safer
way be-
cause Bap-
tisme was
not denied
with them,
but they
denied it
to others.

Opposites, than *Sergius* * did against his Predecessor *Formosus*, damning all that he had done before, (as he did by *Stephanus*, and raising him out of his Grave, and setting him up in his Pontifical habit to damne him, and wreak his barbarous spight and malice upon him, * and these also were Popes of Rome, are these signs of all Unity amongst them?

3. If they trouble me lastly with their trivial and frightening argument to weak and tender Souls, saying, * By our Confession Some may be saved in their Church; but say they, None can be saved in Ours. Theirs therefore, is the safer Religion; I ask, whether they mistake not us, and know what themselves say: For their Moderater ones do not think, and our Fiercer ones do not say so; and did they all, it were nothing, For,

1. When we say; some of them may be saved holding to the Christianity amongst them, and groaning under the Corruption (as no doubt some do:) Is not this in effect to say, None are saved in the Romane Church but Protestants in heart? For sure, He that is Detestant of the corruption

in

In it, had he liberty, would be *Pro-*
testant against it. Do we say that
any are saved by or for their *Corrup-*
tions, that is, as *Mere-Pure-Papists*
holding and doing all things in oppo-
sition to us, and not because of the
Common Christianity betwixt us? Do
we not say of those *Corruptions*, that
Salvation is absolutely *Impossible* by
them, and exceedingly *Difficult* and
dangerous for them, Because, the
Christianity which should *Save*, is so
incorporated and mix'd with the *Cor-*
ruptions that *Destroy*; But with us no
such danger and difficulty, because our
Christianity is *purged* from such *Cor-*
ruptions? Then I ask, if he be mad,
that being to pass over a deep River,
will leave a Bridge for a narrow Plank?
Is he wise, that in the great Case of
eternal Life and Salvation, will put
his Soul on a perplex'd and perillous
way; when he may go a plain and a
safe one?

2. And by that Argument, should
not every Papist turn Protestant?
Believe, Worship, Pray, Come to Ser-
vice, and *Sacrament* with us? For,

1. They

1. They confess with us, *Scripture* is *Infallible*, but we say, not the Pope. The *Rule of Faith* say both; but no *Tradition*, say we: Safe to believe the *Old Creed*, both grant; but a New one we deny. To trust to Christ's *Merits*, sure with both; but not to ours with us. Both believe *Heaven* and *Hell*, but we have no Faith for *Purgatory*. The Protestants then is the safer *Faith*.

2. And to *Worship* God they say (with us) is safe and profitable *Piety*; but to worship Images we say is damnable *Idolatry*: Ours therefore is the safer *Worshipping*.

3. And to *Pray* to God in Christ's Name, both grant good *Religion*; but to call to Saints for help, * or to God in their Name, we say, gross *Superstition*. That therefore is the safer *Praying*.

* Maria,
Mater
gratiae,
Mater
misericor-
diæ tu nos
ab hoste
protege,
& horâ
mortis sus-
cipe. Rit.
Rom. de
vis. unfirm.
p. 136.

4. And in the Sacrament of the Eucharist, a Sacrifice *Commemorative*, both grant; but a *Propitiatory*, we disclaim. A real *Presence* both allow; but the way of *Transubstantiation* we reject. The *Cup* by *Institution* and *Primitive observation*, we and they confess; A power of *Alienation*

we abhor. This therefore is the safer
Receiving.

5. Lastly, in Our *Liturgy* is no Er-
our (some of them say;) but in their
Missal are many, say we. Service in a
Known Tongue is not sinful (with
them) but in an *Unknown*, unwarrantable, and against Scripture, with us: *1 Cor. 14. 11, 14.*
Therefore it's best to come to Our
Church to *Service* and *Prayers*. And
so Ours, by their Confession and Rea-
son is the best *Religion*.

To conclude. Upon my *Grounds*
before, I build all this: The true *Chri-*
stian hath Gods *Word* and *Seal* for his
Salvation. He that *Believes*, *Does*, and
Prayes aright, is the true Christian.
1. Such a one is a *Member in*, and
of the *Catholick Church*, though not
of the *Roman*. 2. Such Christians
the *Primitive Times* had, therefore he
is no *New*, but an *Ancient Christian*.
3. Where Gods *Word* and *Sacraments*
are *Professed* and *Used* by such, there's
a *Church of Christ*, and *Visible Chri-*
stianity. 4. And from any Church in
the World that is such, I will not;
from the *Roman* as such, I do not,
Separate: So I am no *Schismatical*
Christian.

Christian. 5. And in these Grounds all agree, and so there is *Unity*. And this is the only plain Christian way to Heaven, and so it's safest to be *Reformed*, not *Corrupted*; a *Catholick* Christian, not a *Particular* Romane.

G A L. 6. 16.

And as many as walk according to this Rule, Peace be on them, and mercy; and upon the Israel of God.

The Grounds of the Religion of the Church of England maintained against the late Invasions of Sectaries.

O R

A Preservative against the separations of the Time.

S H E W I N G,

How a Judicious, Conscientious Christian may preserve himself in the Truth and Goodness of Religion, and stand firm (as against all spirits seducing to Popery, so) against the Legion of all Sectaries and Separatists.

See in the end of the Manual a Treatise made for a Preservative, p. 517.

RULES



Rules of DEVOTION for MORNING.

IN the Morning when you first awake, *What to*
lift up your eyes to God, and say; I do, when
 lift up mine eyes to the Hills, from *you a-*
 whence cometh my help. *wake.*

Ps 121. 1.

Then lift up your heart to God, and
pray.

Lord keep me from all sin and danger
 this day, for Jesus Christ his sake !

When you are up, kneel down, and say
this Prayer,

What to
do when
you are
first up.

Almighty God, who hast touched
 my heart with a sense of Thy fear, and
 holy dread of thy Majesty ; I beseech
 Thee give me Thy grace so to govern
 my thoughts, and look to my words
 and waies this day, that I may avoid
 all sins ; especially those to which I
 am most inclined, or may be most pro-
 voked : That so my soul and body may
 be kept pure and unspotted before
 Thee ; and whensoever the hour of
 their separation shall come, may be
 ready and prepared for Thee ; through
 the

Let this
never be
omitted.

Rules for Morning.

the Merits and Mercies of Jesus Christ
our Lord, *Amen.*

*When you are ready for your Morning
Prayers, use every day one of the follow-
ing Services.*

Rules for the Evening.

BEfore you go into your Bed, kneel, and
say this short Prayer;

O God, who hast made the day for
Labour, and the night for Rest, let thy
Sons blood cleanse me from this daies
guilt, that I may sleep in thy peace,
and rise again refreshed, and preserved
by thy favour, through Jesus Christ
our Lord, *Amen.*

And this Thanksgiving and Prayer;

Almighty God, who hast preserved
me this day from many sins and
dangers, I do humbly magnifie thy
Name for thy Grace and Goodness
towards me; beseeching Thee to for-
give me all the errours of this day,
whereof my Conscience doth, or may
accuse me. And grant that those sins
which by my frailty I have committed,
may by the help of thy Spirit be more
carefully

carefully avoided; that I may ever stand in Thy favour, walk under thy protection, and now rest and lye down in thy peace, and at last come to thy heavenly Kingdom: Through the Merits and Mediation of Jesus Christ, Amen.

When you lye down, say,

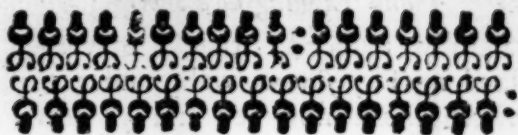
I will lay down my head in peace, and take my rest; for Thou only O Psal. 4. 9. Lord makest me to dwell in safety.

Then pray thus;

Lighten my eyes O Lord, that I Psal. 13. 3. sleep not in death: I commit my soul and body to Thee, keep me for thy mercies sake.

PSAL. 55. 18.

In the Evening and Morning, and at Noon-day will I pray, and that instantly; and He shall bear my voice.



Daily Prayers.

Here begin the Daily Prayers, saying
first, some of these *Sentences*.

PSAL. 66. 2.

O Thou that hearest Prayer, unto Thee
shall all flesh come.

Psal. 123. 1. 25. 1.

Unto Thee lift I up my eyes, O Thou that
dwellest in the Heavens! Unto Thee,
O Lord, will I lift up my soul!

Psal. 66. 16.

If I incline to wickedness in my heart, the
Lord will not hear me.

John 16. 23.

Verily, verily, I say unto you, whatsoever
you shall ask the Father in my Name,
He will give it to you.

Jam. 1. 6.

But let him ask in Faith, nothing doubt-
ing: for let not that man think he
shall receive any thing of the Lord that
is wavering and without faith.)

1 John

for Morning.

25

1 Joh. 3. 22.

And whatsoever we ask we receive of Him, because we keep His Commandments, and do the things that are pleasing in His sight.

Jim. 4. 3.

Ye ask and receive not, because ye ask amiss, that ye may spend it on your lusts.

1 Tim. 2. 8.

I will therefore that men pray every where, lifting up holy hands, without wrath, without doubting.

Preparatory Prayer.

B Reath on me with Thy holy Spirit, Z1. 12. 10.
O God, that the breath of mine may now please Thee, and my Prayers come up as sweet smelling odours Apo. 5. 8. before Thee, through the merits of Jesus Christ our Lord. Amen.

Or This.

P Revent me O Lord in all my doings with thy most gracious favour, and further me with Thy continual help, that in all my works begun, continued and ended in Thee, I may glorifie Thy holy Name, and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord, Amen.

C

The

The Confession.

A Lmighty and most merciful Father, I have erred and strayed from Thy waies like a lost Sheep: I have followed too much the devices and desires of mine own heart: I have offended against Thy Holy Laws: I have left undone those things which I ought to have done, and I have done those things which I ought not to have done; and there is no health in me. But Thou O Lord have mercy upon me a miserable Offender. Spare Thou me, O God, which confess my faults. Restore Thou me that am penitent; according to Thy promises declared unto mankind, in Christ Jesu our Lord; and grant O most merciful Father for His sake, that I may hereafter live a godly, righteous, and sober life, to the Glory of Thy holy Name. Amen.

Prayer for Pardon.

A Lmighty God, the Father of our Lord Jesus Christ, who desirest not the death of a sinner, but that he may turn from his wickedness and live; and hast promised pardon to them that truly repent, and unfeignedly believe Thy Holy Gospel,

pel, of thy mercy, I beseech Thee to grant me true repentance and Thy holy Spirit, that those Things may please Thee which I do at this present, and the rest of my life hereafter may be pure and holy, so that at the last I may come to Thine eternal joy, through Jesus Christ our Lord. Amen.

The Lords Prayer.

OUR Father which art in Heaven. Hallowed be Thy Name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil, &c.

The Versicles.

Vers. O Lord open Thou my lips!

Resp. And my mouth shall shew forth Thy praise.

Vers. O God make speed to save me.

Resp. O Lord make haste to help me.

Glory be to the Father, &c.

Alleluiah. Praise the Lord.

Read the Psalms for the Service of that day. Then the Lessons appointed for it. After say the Creed, &c. Then the Daily Prayers.



Animadversions to the devout
Reader, touching these Daily
Prayers.

IF thou would'st have a reason, why these Prayers are so short, and in several, which use to make a long one, all put together; that thy Devotion may be quicker, they are so short (a little space being run with a greater speed:) and that thy Spirit may hold out fresher, in severals, (as so many rests all the way it runs.)

If thou beest a man of another Spirit, take that course of Prayer, wherein thy soul speeds best. This is propounded, not prescribed to every Devotion, and intended for help, not the hinderance of any.

Mor-



Morning Prayers.

1 Collect, for Grace.

O GOD! I can ask no greater gift than Thy Glory; and therefore beg no better gift than Thy Grace; Yea, even this perfected, ^{1 Cor. 13. 10.} is nothing else but that; nor can I come at it but by the way of Grace. I do therefore, for Jesus Christ His sake beseech Thee, Bestow on me that blessed gift, Grace to do Thee service on earth, that Thou mayest give me Thy salvation in Heaven, through the Merits of Jesus Christ our Lord, *Amen.*

2. Collect, for Peace.

MY poor Soul is an humble Suiter for Peace, O God! The blood of Jesus is my Plea; Thy Spirit ^{Col. 1. 20.} my Advocate: I deserve by my sins eternal enmity; But for Thy dear Sons sake, have Favour for me! By ^{2 Cor. 5. 19.} whom the World is attoned, O let me be reconciled to Thee! I know not how to pray this as I ought, but Thy Spirit ^{Rom. 8. 26} can make effectual intercession for

Daily Prayers.

me. Lord let Thy Spirit move, and Thy Son make my peace. Subdue my Lusts, conquer Satan for me, that my Conscience may have peace with Thee, and I in it: by Thy Grace, through the mediation of Jesus Christ our Lord. *Amen.*

3. Collect, for Health.

O Lord! When I am *sick*, let me think I may *dye*; when I am in *Health*, that I may be *sick*; that I may not mispend the stock of my life, but do Thee *honour* with my health; and Thou mayest give me *comfort* for it, in my sickness. Even this, that sin hath not bound me to my bed, but Thy providence hath cast me down, which can and will lift me up, or to *health* in this World, or to *happiness* in a better: Such an *enjoyment* of health, give me I beseech Thee, for Jesus Christ His sake. *Amen.*

4. Collect, for Safety.

O Lord! So many daies as I live, So many lives I owe Thee; Thou renewest my *Lease* every day; A poor *Tenant* at Thy will I am, and a frail *Cottage* of clay, by Thy power, I keep. Lord, that hast hitherto spared me, still preserve me; and let me pay (as I can) what

Aa. 17:24

Isa 38. 5

Joh. 1. 19.

Aa. 1. 28.

what I owe of service, the only *Rent*
 Thou requirest for Tenement and ap-
 purtenances, (Life, Health, Wealth, and
 all the good things I have of Thee;) for
 which thou both grantest term of life,
 and givest Eternity. This, to that, con-
 tinue I beseech Thee; for His sake, who
 was surety, and is sole Purchaser for
 me, Jesus Christ our Lord, *Amen.*

Deut. 10.
12.Act. 17.
27, 28.Rom. 6.22
Heb. 7.22.

5. Collect, for Friends.

FOR all my Kindred and Friends,
 Lord receive my Prayers! Do
 Thou good unto them all, O God! To
 those that *Erre*, shew Thy truth; and
 those that see it, keep from errour;
 To those that do *Amiss*, give Grace to
 do *Better*; and those that do *Well*,
 continue in so doing! To those that
 are *Afflicted*, give comfort and delive-
 rance; to those that *Prosper*, humility
 and temperance! Bless the *sick* with
 health, and the *healthy* from sickness;
 Supply those in want, and let those that
 want not, give supply: To all grant thy
 Grace, O God, and shew thy mercy:
 Let *Love* bind us one to another, and
Religion knit us all to Thee, that all
 who are of natural *Kindred*, may meet
 in heavenly *Consanguinity*: Even so
 Lord! Let the *Blood* of Jesus run
 C 4. through

Joh. 1. 13.

through all the Veins, and the Spirit of Jesus go along with the blood, that the glory of Jesus may be the end of us all. And however we suffer and scatter on earth, we may live and joy together in the bliss of Heaven. By the *Union* of that holy Spirit, and *Communion* of that blessed Blood. *Amen, Amen.*

6. Collect, for the Kingdom.

O Lord! We were the Mirror of the World for mercy, we are, for misery! A people wofully torn, divided, distressed, distracted; a Multitude of headless, heartless, disordered men, ready to be destroyed. O Thou great Physitian, that canst as easily cure a Kingdom as a man, heal our Land for Thy tender pities sake! Lord, have mercy on us, and heal us! In the Blood of Jesus purge our sins, the cause of our maladies: whether Ours or of the ages before us, from their guilt and curse of them all, good Lord deliver us! Deliver us from blood, O God; from all the Innocent and pretious blood, which lyes upon us! from our sins of Peace, which brought the war; and the sins of War, which brought and left us in that Guilt of blood. O Jesus! that hadst mercy even for those
that

Jer. 8. 22.

Hos. 14. 4.

that shed Thine, and madeſt the mat- Acts 3. 37.
 ter of their ſin, the means of their ſal-
 vation; let the virtue of Thy blood
 expiate the guilt of all ſhed amongſt
 us, and the voice of it out-cry all the
 clamours which it makes in Heaven a-
 gainſt us! And by the Grace of Thy Heb. 12.
 Spirit, make our hearts bleed for our 24.
 ſins, that it may cry ſo, for us!

With our ſins, Remove our woes.
 Piece our rents, and cloſe our wounds
 with Thy heavenly hands, O God of
 Peace, that we periſh not under them!
 Let us not make our ſelves a prey to
 foreign force; nor fall by an intestine
 fury. Meet body and head in common
 ſafety; mean while look upon our lan-
 guiſhings, and keep life in the body.
 Lord! who delighteſt not in the death
 of one ſinner, pity millions of poor
 ſinful miſerable ſouls, at the very point
 to periſh! pity us, good Lord! and
 preſerve us for Thy great mercies ſake
 in Chriſt Jeſus. *Amen. Amen.*

7. Collect, for the Church.

FOR Thy dear Spouſe, and my beſt
 Mother, I Thy poor Child, and C 11.
 Hers, on bended knees, Hold up my 2.
C 5 hands,

hands, and humbly pray, all thy Goodness, O God! Truth, love, and peace be with her: For error, truth; for schisme, love; for persecution, peace: Behold, O Lord, not what She is, but was! and not what She was for sin, but thy Service! And hear, Lord, not the cries of Her sins, but groans of Her miseries, and make Her to be as good as She was; yea Lord, make Her be as good as She should be: Beautiful in Her self, unblemished in Her Children; Shining in truth, Comely in order, Holy in life, Repaired in Her ruines, Restored in Her rights, Relieved in Her injuries. To Thy Glory, Her Honour, and the Happiness of us all, through the Grace and worthyness of Jesus Christ our Lord. *Amen.*

8. *Collect, for the Catholick Church.*

Eph. 4. 1,
4, &c.

O GOD of Peace, send Unity amongst all that professe Thy Name! As they have but one Head, let them be but one Body; as they are but one Body, let them have but one Spirit: the Spirit of truth and holyness, in doctrine and life, be in all! Cease Schismes and Wars in the Christian World. Let them not spill one anothers blood for whom Thy Son shed His,

His. Let there not be many Hearts under one Head, nor more Heads with it, lest they make a *Massacre* in Thy Body, or a *Monster* of it. O let Thy Scepter have Obedience, and Thine Orders observance every where! Suffer none by delusion or depravation of mind, or ambition of Spirit, to pull down Thy Throne, whilst they pretend for Thy Scepter, and take down Thy House to set up Thy Glory, and let confusion and tyranny into the Church whilst they profess to bring in liberty and order. From Violence, Avarice, Sacrilege, Schisme, Heresie, Anarchy, Tyranny, King of the Church keep us: Do thou govern us, and let us obey Thee; Do Thou save us, and let us serve Thee; even all Christian Souls, save throughout the World, dear Jesus. Amen.

Concluding Prayer.

IT is thy Promise to grant *whatsoever I ask in Thy Sons Name*: Lord Thou wilt not perform less, because I ask so in His words: In his blessed *Brevity* therefore I summe and offer up all, and say, *Our Father which art in Heaven, &c.*

*Joh. 16. 23.
Breviari-
um totius
Evangelii.
Tert.*

The

Daily Prayers.

The Blessing.

God the Father bleſs me, God the Son defend me, God the Holy Ghoſt preſerve me, and all Mine, and His, now and evermore. *Amen.*

So ends the Morning Prayer.

A Charitable Prayer for theſe miſerable Times.

O Lord, who doſt not willingly afflict the children of men, Behold from Thy holy habitation of Heaven, the multitude of miſerable Souls and Lives amongſt us, and have mercy upon us.

La. 3. 35.

Have mercy on all ignorant ſouls, and inſtruſt them! On all deluded minds, and enlighten them! On all ſeducing, and ſeduced ſpirits, and convert them. Have mercy on all broken hearts, and heal them. All ſtrugling with temptation, and reſcue them! All languiſhing in ſpiritual deſertion, and revive them. Have mercy on all that ſtagger in Faith, and eſta- bliſh them! That are fallen from Thee, and raiſe them! that ſtand with Thee, and confirm them! Have mercy on all that groan under their ſins, and eaſe them! That bleſs themſelves, and go on in their wicked-

wickedness, and curb, and stop them! Jesus! That didst shed Thy blood for all souls to save them, shed Thy Holy Spirit on all, and heal them!

And Lord, have mercy on all miserable Bodies! Those that are ready to famish for want, feed them! Those that are bound to beds of pain, loose them! Those that are in prison and bonds, release them! Those that are under the fury of persecution, and cry under the yoke of oppression, relieve them! Those that lye smarting in their pains and wounds, cure them! Those that are distracted in their thoughts and wits, settle them! Those that are in perils of their estates and lives, preserve them! Jesus! That didst freely distribute Thy comforts and cures to all miseries and maladies of men when Thou wast on earth; have mercy on all, and help them. Far or near, with us, or from us, Lord have mercy on all! even every son and daughter of Adam at this time in pain and anguish upon the face of the Earth; (wherever they are, whosoever they be,) what help I would pray for my self from Thee, or comfort from man in their condition; I beseech Thee, the God of all help and comfort, to give it to them. Take them to thy care,
and

and tender them; Supply them, and succour them; have compassion on them, and heal them.

Jesus that didst give Thy blood for them, deny not Thy bowels to them. Thou that didst redeem them all, preserve them. Even all miserable souls and bodies, I beseech Thee for Thine infinite mercies sake. Amen.

A Prayer against the Temptations of the Time.

O God, who wilt not suffer us to be tempted above what we are able to bear! Succour me, that the Temptations of the Time do not overwhelm me! Discover to me the waies of Thy providence so far, that I may see, why I should neither deny it, nor doubt it. And make me know Thy judgements to be so unsearchable, and Thy waies past finding out, that I may humbly submit my wit to thy wisdom, and admire and adore the Justice, which I do not see

1 Cor. 10.
13.

Job 11. 6.

Rom. 11.

33.

Job 40. 4.

& 41. 3.

Jer. 12. 1.

Let me not be of so narrow a mind, as to confine Thy work to one World, which Thou dost not finish but in two. Nor let me be such a creature of sense, as to believe Thou hast no other Reward, or punishment than what I see and feel.

*O let my Eyes look to the end of all,
(Hea-*

(Heaven or Hell) and let me envy no ill mans happiness, who shall end in Hell, nor bewail any good mans wretchedness, who shall have Heaven for his end. And let me understand, that prosperity of sinners is a heavy Plague, because their spur to Hell (the greatest punishment :) and adversity of Saints a happy mercy, because Thy Rod to beat them into Heaven, (the best reward.)

Mean while, let me not give a breast full of Thy Peace, for an arm full of that Wealth, which breeds nests of Vipers and Adders in their hearts, and continual stings in their bosoms : Let me prefer the sufferings of Innocence, before the spoils and triumphs of Violence.

O God, since a guilty Conscience is the greatest punishment on Earth (because next to Hell ;) And accusing and condemning Thy providence, and forsaking my innocence, the greatest guilt ! To that extremity, let no temptation ever lead me ! Jesu keep me from it by thy grace and mercy. Amen.

Note, these Prayers after Morning Prayer (and so those after Evening Prayer) may be added or omitted, & at other times used, as occasion and disposition directs and serves thy devotion.

Evening



Evening Prayers.

1. Collect, for Grace.

Lu. 11. 13. **T**Hou that hast promised *Thy ho-
 ly Spirit to those that ask it,*
 give me thy Grace O God with
 courage and constancy so to fight, and
 subdue my flesh, and ghostly enemy;
 that I may *pass my pilgrimage in Thy*
 1 Pet. 1. *Fear,* and at last receive my triumphs
 17. in Thy Glory, through the merits of
 Apo 3. 12. Jesus Christ our Lord. *Amen.*

2. Collect, for Peace.

Phil. 4. 7. **O** God of Peace, Who art Incom-
 prehensible; give me Thy Peace,
 Gal. 6. 16. *which passeth all Understanding:* Let me
 so live according to my rule, that I
 may have peace with my Conscience:
 Let me be so ruled by Thy holy will
 and word, that my Conscience may
 Jer. 6. 16. have peace with Thee. Lord! Make
 an everlasting peace with me; and let
 me never do, what will break that
 league with Thee! Dear Jesus, Treat it
 for me in Thy blood, and maintain it
 in me by Thy Spirit. *Amen, Amen.*

3. Collect,

3. Collect, for Health.

IT is the wonder of Thy providence O Lord, that a body subject to thousands of frailties and casualties every day, should enjoy health or life an hour; yet through Thy mercy I have both at this instant. Lord continue to me what I have; and let me so improve it to Thy honour, that Thou mayest continue it: and for Christ His sake, do not for any wickedness, smite me with sickness, I beseech Thee. *Amen, Amen.*

4. Collect, for Safety.

Forgive, O Lord, the forfeitures I have made of Thy protection, by the wandrings of my life. Ps. 91. 11.

And though I have not been (as I should) a dutiful Child: yet be Thou O Lord, (as Thou ever art) a Merciful Father. Forget not Thy Fatherly goodness to me, who pray Thy pardon for offending Thee, Thy Grace to serve Thee, and Thy providence to preserve me this night, and evermore, through Jesus Christ our Lord. *Amen.*

*Isa. 63. 16.
& 64. 8.*

5. Collect, for Friends.

O Lord, it is joyful for Friends to love, and live together on earth; but the joy of joyes, all to live with Thee in Heaven. I beseech Thee, let this happiness Ps. 16. 3.
Heb. 12.
22, 23.

pineness be the Portion of all, whom Thou hast made more nearly and dearly mine. Let us so live in Thy service, that we may dye with Thy salvation. Mean while, what wants of earthly good to any, give us : What is amiss and offensive to Thy heavenly Majesty in any, forgive us ; What is requisite to make us so to serve Thee now, as Thou mayest save us then, in bounty bestow upon us ; Truth and Grace aright to see, and seek Thy face, in Jesus Christ our Lord. *Amen.*

6. Collect, for the Kingdom.

O Lord, we lie all in broil & blood, (Pity us!) Our distractions threaten desolation to us, (Preserve us!) Our sins cry loud for Thy Vengeance upon us, (Pardon us!) Thy mercies have been great to this Nation, (Lord remember them!) Thy Deliverances of us have been many, (Lord renew them!) that iniquity be not our ruine, let us repent, and ruine it! The guilt and blood upon us, forgive : Our breaches, repair! The Order which may bring Peace, establish! The Government Thou hast established, maintain! What is just and right in Thine eyes, set up! What Thou seest evil, cast

Ezek. 18.

32.

Pf. 72. 1, 2.

Prov. 8. 16

cast down! What makes the Nation miserable, Remove: What may make it happy, Restore! Lord! for Thy mercies sake, Say we have been miserable enough, and make us more happy! Let the light of Thy countenance Num. 6. shine again upon us, and grant us ^{26.} Peace! The Power and Authority which may procure it, preserve; and those to whom thou hast given that power, bless them to us, and us in them, and all in Thee, for Jesus Christ his sake. *Amen.*

7. Collect, for the Church Catholick.

BEhold O God, and Father of our Lord Jesus Christ; I, a Christian, and Child of His and Thy true Catholick Church, pray Thy mercies on my good and great Mother, and all my Brethren, and her children in Thee, and Thy Son. For Errors amongst them, send them Truth! For Schism, Unity! For Superstition, warrantable Worship! For Confusion, Order! For Profaneness, Piety! For Variance, Concord! For War, Peace! That all may, as One body, with one mind and heart, and mouth, and knee, believe, love, confess, adore, and so serve Thee, and *Him, Whom thou hast sent, Jesus Christ* (the great Lord, Joh. 17. 3. and

and common Saviour of us all) as Thou mayest save us all in the World to come! O Thou Head of the Church, save Thy Body! By Thy Blood, cleanse it! By Thy Spirit, sanctifie it; By Thy Power, preserve it, and every limb of it, dear Jesus! *Amen.*

8. *Collect, for the Church.*

Eph 1.22: **O** Christ, *Head of Thy Body the Church!* Let not this poor member of it amongst us, perish: what it is Thou seest; Lord, with pity behold us! what it was, Thou knowest; O Lord, in mercy restore us!

Thy Primitive order in Christian truth and worship which is cast down, set up! The present Confusions, Distractions, Innovations, Errors, which are got up, cast down! Set up Thy glory, O Lord, amongst us: And what is set apart to support it, do Thou maintain, and continue to us, and Our posterities after us, for Jesus Christ His sake. *Amen, Amen.*

Concluding Prayer.

BEhold Lord I have prayed, Thy Grace and Peace, with Health and Protection for my Friends, the Kingdom, and This, and Thy Church! Grant good God, all the requests I have

have prayed of Thee; or what more,
I should have prayed from Thee; or
what any else have prayed with me;
for Christ Jesus His sake: In whose
Name I have presented; with whose
Words I desire to perfume and perfect
my Prayers: beseeching Thee, that
His Spirit may breath in those words,
in which I know I pray, both what,
and as I ought; And therefore (as de-
voutly) confidently say, *Our Father*
which art in Heaven, &c.

The Blessing.

THE God of Mercy and Peace,
be with me (body and soul) and
bless me, and all mine; and those that
need His mercy, this night and ever-
more. *Amen.*

So ends the Evening Prayer.

Prayer

Prayer against revolting in Religion.

O Thou Unchangeable Truth and Goodness! Make me constant in both. Both for truth of Religion and goodness of Conversation; continue me ever without change. Let me not change a good life for a bad, lest I lose the blessing of my Religion, be it never so right. *Jam. 1. 26, 27.* Let me not change a right Religion for a wrong, lest I lose the benefit of my Life *Mat. 15. 9. Aët. 22. 3. 4. & 23. 1. 8. 26. 9.* (though never so good.) I see O Lord, examples of Apostacy every where; but let me not be, One! I hear arguments for alteration in every mouth, but let me not heed, Any.

Nor, from the profits and honours, which follow the waies of others; Nor from the losses and persecutions, which meet me in mire. Let me not change for present prosperity, lest I turn Turk, and take Aicaron for my Creed! Nor for meer Universality, lest I become Heathen. Brier then, and offer divellish Sacrifice, for thy service: Nor for shew and pretence of Antiquity, lest I turn Jew, and receive Talmud for Gospel. Nor for general pomp of Ceremony with many, lest I take

* For many hundred years together prosperous
b Of 30 parts of the world, but six are Christian, most Heathen. Brier
Enq. c Aët. 13. 18. 19. Joh. 9. 28 Heb. 8. 8.

ake Poyson for Health, d and Pain for d Ap. 17. 4
 Life. e Nor for a particular deformity e Mart. 23.
 of service of some few, lest I lose a 27.
 Limb for a Wen, and make a Rupture f Heb. 10.
 for strength ! f 25.
 Eph. 4. 16.

With the present Roman-Catholick, Joh. 15. 6.
 as now he lyes divided, and fallen from
 the Ancient, let me not Unite, lest I
 maintain a Schisme from the Primitive!
 g And from the Christian Catholick who- g Rom. 1. 8
 soever, let me not separate, lest I make a 1 Cor. 1. 2.
 Schisme.

In that Christian Church therefore,
 which is restored to ancient Apostolick
 Faith, with Primitive Discipline and
 Devotion, and Catholick for both:
 Wherein, by Thy blessing, I was happily
 Baptized and Born, Let me Live, and
 Dye, and not depart from it all the daies
 of my Life.

Not for duty sake, (forsaking Her Rut. 1. 16.
 for poor) because my good Mother. Not
 for charity sake h (if her stronger child) h Rom. 14.
 for scandalizing my weak Brother. Not 13.
 for shame, because the wind blowes i Cor. 4. 9
 cross, i lest the Enemy blaspheme. Not i Heb. 13.
 for fear, lest denying God before men, He 9.
 deny me for it before Angels. k Not for 4 Mart. 10.
 honour (because many do) that God may Mar. 8. 38.
 more approve me that do not. Not for Joh. 5. 24.

Con-

l 1 Cor. 11. 1 Conscience sake, that it may appear to be
 19. (not profit and credit, but) meer truth
 and goodness, which I love above all.

m Mat. 10. m Not for salvation sake, lest I lose my
 37. life with God, for saving it with men.

n Mat. 10. n Not for my Lord Jesus sake, who for my
 39. example Himself witnessed before Pontius
 o Heb. 12 Pilate, a good confession o! Nor for His

2, 3. holy servants sake, who stood Confessors,
 1 Tim 6. and fell Martyrs for his truth p, after

13 His, and for my, Example. O let me then
 p Heb. 11. 36, 37.

q Act. 21. (if so Thy will be) Witness it to bonds q,
 13. and seal it with my Blood, but not Apo-

Rom. 14. 8 state from it, for what trouble or Torment

Heb. 13. 8 ever, shall come either in life or death;

* Basil to that whether I live or dye, I may be Thine,
 the Em- and Thou Mine; I alwaies Thy faithful
 perours Servant, and Thou ever my blessed Sa-
 threat- vour.

ning pre- O Thou that art Yesterday, To day,

ident, and the same for ever, Give me Thy ho-

Ego certe ly Spirit, to be to day what I was yester-

idem qui day; and to morrow, what I am to day,

jam sum, * alwaies what I ought to be (Thine, and

cras ad te the same,) for ever and ever. Amen!

redibo. Amen!

Theod.

Hist. l. 4.

cap. 17.

A Prayer for our Enemies.

O Lord Jesu Christ, *who when Thou wast reviled, reviledst not again, when thou Suffered, Threatnedst not, but Committedst thy Cause to him that judgeth righteously; And after thy Holy and Heavenly Example hast commanded us, To Bless them that Curle us, and Pray for them that Persecute us! We beseech thee, give us grace, according to thy Holy Precept and Patern, and the Presidents of thy most Meek and humble Saints, to pray for our Enemies and those that hate us. Father forgive them that know not what they do! For all the ill they have despitedfully done, and do us; Give them repentance good God, that thou maist forgive them! Shew thou mercy to them that shew none to us! Even for those who are ready to shed our Blood, we pray thee to shed Bowels of mercy. We beseech thee, We beseech thee, O Lord, let their timely Conversion prevent their eternal Confusion! And if the Riches of thy goodness and forbearance will not lead them to repentance, let thy Judgments drive them to Conversion,*

1 Pet. 2. 23

Mar. 5. 24.

A. 7. 60.

Luc. 23.

24.

Luc. 23. 34

Rom. 2. 4.

Pl. 83. 16.

I. 13. 26. 9.

Pl. 86. 17.

Psal. 89. *sion. Fill their Face with shame, that*
 16. *Thou maist fill their Hearts with Re-*
morse. Thou that wouldest not have a
 Ezek. 33. *Sinner die, but turn and Live! Turn*
 11. *them Lord, that they may not Die. Turn*
 Lam. 5. *them Lord Jesus for thy Mercies sake.*
 21. *Amen, Amen.*

A Thanksgiving and Prayer for the
 use of our Senses, Limbs,
 Wits, &c.

O GOD of my Health and Strength,
 and of my Salvation, I do humbly
 Magnifie Thy great Goodness; for the
 use of my Eyes, the use of my Ears, the
 use of my Senses! For the use of my
 Tongue, the use of my Hands, the use of
 my Legs, the use of my Limbs. For the
 use of my Liberty, the use of my Wits,
 the use of my Means, the use of my
 Friends! For the use of thy Gifts, the
 use of Thy Graces, the use of Thy Ordina-
 nances.

Omit any
 particular,
 if any
 Want.

Lord make me sadly to Consider, how
 many Millions of men upon the face of
 the earth, want the many Mercies which
 I enjoy: Many being Blind, Deaf,
 Dumb, Lame, Decrepit, Bond, Mad,
 Poor, Destitute, Miscreants in Thy
 Church, Exiles from it, Aliens to it.

Make

Daily Prayers.

51

Make me humbly to Remember, that for my wickedness before Thee, and Unworthiness to Thy Blessings, Thou mightest, and maist most justly make me One of those Miserable Ones that do so want. But (Blessed be Thy Mercy) I am not miserable!

O Lord for thy Mercies sake, I beseech Thee forgive me the bad use of the blessings which I have had from Thy Goodness, and not Employed better, to Thy Honour. And (to the Glory of Thy Self, and Comfort of Thy Servant) Continue to me the use of all I have, and Give me Grace, not to abuse any, that Thou maist Continue all, for Jesus Christ his sake. Amen.

D 2

Prayers

Prayers for Particular and several
Occasions and Conditions.

Prayer for One in Prosperity.

MY Prosperity is Thy Gift O
God ! Not to make me Proud
and Potent to Despise and Injure o-
thers. Nor more Presumptuous and
Priviledg'd to neglect and offend thee;
But to oblige and engage me more a-
gainst Sin, and Enable and Encourage
me to thy Service. And let thy End be
my use of it, O Lord !

What thou bestowest as a Blessing,
let me not turn to a Curse, and of a
Staff of Help make a Sword of Mis-
chief, lest thou take mine away, and
draw thy Sword against me, and cut
Pro. 1.28. me off in fury, and cast me for it into
everlasting Adversity.

O let me be better resolved, and it,
better employed, that Prosperity may
be not my only, but little Heaven,
A sign of my present Favour, and
type of thy future Felicity : Where
I shall prosper without Sin, or change
for ever. As an Advance to thy Ser-
vice, Lord continue it ; if an Hindrance
to my Salvation, Remove it ! Let me
not

not prosper for a time to perish to Eternity. Sanctifie it better to me, or Take it from me, for Jesus Christ his sake, *Amen!*

Prayer for one in Adversity.

ADversity is my Lot, but thy Will, O Lord! So let me Eye it, and Improve it. To reclaime me from evil ways, and approve me in Good. If so grievous to bear it for a Time, O God, what is it, to suffer it, and ten Thousand times more misery than it, for ever! If I be ill then, let it be thy *Rod* to Reclaim me! And if Good, thy *Staff* to make me stand better in Grace, and advance unto thy Glory; thy *Fan* to purge me, thy *Furnace* to prove me. So Adversity to my Body, be the Prosperity of my Soul, let it come and welcom, O Lord! That my Soul may at last Everlastingly prosper with thee, in that day of Bliss which knows no cloud of ill, nor end of good, to Eternity!

Since it is a sign of thy Mercy, or badge of Favour, and means of Glory, let me not be impatient for it, or ill under it; lest I Perpetuate my Woes to two Worlds, and whom

Thou hast but for a Time, make my self Miserable for Ever.

Jac. 1. 12.

Jesus! Who didst go from a Cross to a Crown, and dost Cross me, to Crown me! Let me carry mine patiently, that I may come to Thy Throne, and not cast my self from a Cross of wo, into a Gulph of Confusion.

From such Miscarriage under it, Lord deliver me! Dear Jesus. By the Merits, and Example of Thy Holy Cross, and by the Virtues and Work of Thy Holy Spirit, Do it for me, Sanctifie it to me, I beseech Thee, Amen, Amen!

The Guardians Prayer.

O Thou Great Protector of all, but especial Patron of the Poor and Destitute! By thy Providence I am a Guardian, O give me Conscience to be a Good one. Let me consider that though the Father of my Child be dead, and knows nothing that I do; Thou livest, and seest and observest all, Who art both the Guardians Judge, and the Orphans Father. And will surely call me to an Account, and Condemn me, if it be injurious to His and Thy

Deut. 10. 1
Isa. 1. 23.

Thy Child. Let me not therefore dare to make an Orphan a Prey; Let me not cause or suffer Spoyl to be done to his Manners or Goods, lest his vices and miseries be required at my hands. Let me care for him as my own; yea so much the more, because both his Fathers Will, and Thine, have committed him to my charge; and to shew Love and Faith to him, will evidence an affection good, not by Nature only, but Grace. Let me care for him as Thine Own, and be no more false to the Son of thy Bowels, than to the Child of my own. That at the great day of reckoning, I may say with comfort, *Behold me and the Children whom Thou hast given me! And Thou maist say to my joy; Well done good and faithful Servant, Thou hast been faithful in a little, be Thou Ruler over much!* Lord, let me so Isa. 9. 18. Mar. 25. 23.
Do now by Thy Grace, and do Thou so say then, in Thy mercy, for Jesus Christ His sake, *Amen.*

The Orphans Prayer.

O Thou Ever-living God and Father Psal. 68. 5.
of all, but especially of the Fatherless! Be Thou mine, Good Lord!

My Father hath left me a poor Orphan.

phan on Earth, Lord, be thou my Father! Provide for me as a Father against all Wants; Protect me as thy Child against all Wrongs! Ease me as a Father, of all my Cares! Comfort me as thy child, in all my Griefs! instruct me as a Father, in all my ways! Correct me as a Child, for all my Errors! Defend me as a Father from the hands of my Enemies! Commend me as a Child to good Guardians, (Thy Angels!) bequeath to me as a Father, my Portion on Earth! Prepare for me as a Child, thy Inheritance in Heaven! Give me (as my Father did) his Blessing to be thy Servant; and give me (what He could not) the Grace to be thy Child. For Dependance, For Observance, For Patience, For Contentedness, For Humbleness, For Fear, For Love, For all Child-like Duty, Lord give me thy Grace!

Let all my Fathers Goodness ever live in my Life; and let all his ill, be buried at his Death; but after thy Fatherly Precepts and Example let me ever live, in whom there is no ill at all, but all manner of Goodness! O give me Grace so to be, and live, as thy

thy poor Child, so thy good Child
O Lord. That thou maist be twice
my Father (as thy Orphan and Saint)
I may have thy double portion, both
of Protection, and Salvation! Thou
maist be to me a double Blessing (my
Sheild and Crown.)

O Jesus! that *wouldst not leave thy* Pl. 84 12.
Joh. 14.
18.
Children Orphans and Comfortless,
have Care, and Comfort for me thy
poor Orphan and Child. Take Care
for me on Earth, but especially for
Heaven! have Care of my Life, but
above all, of my Soul. For thy tender
Mercies sake, be my Keeper and Com-
forter for ever. *Amen! Amen!*

The Magistrates Prayer.

O Thou Sovereign of the World! 1 Tim. 6.
15.
I am Superiour to others, but
subject to thee, and by thee, and for Psal. 2. 10.
Rom. 13 1
thee, am made their Superiour! Let
me not then do injury to any, lest I
suffer punishment from thee, for do-
ing ill both against thee and by thee;
in whose room, and for whose sake,
I stand above others in Authority! By
my Place, I have thy Name, O God! Pl. 82. 6, 7.
By my Power, let me not make my
self a *Devil*, lest when I dye (as I must

do) as a *Man*, Thou give me to the Tormentor for my Cruelty and Iniquity, and make me for ever the Subject of Thy Wrath, and His Tyranny. Lord Jesus, make me do right in Thy Name, that I may not suffer ill to all Eternity, I beseech Thee, for Thine Infinite and Endless Mercy, *Amen!*

The Subjects Prayer.

O Lord! What thou hast made me, let me be, content to be, Subject unto Power above me; *Subject not for*
 Rom. 13. *wrath only, but for Conscience sake*, because thou hast so made both me & the Power! If I Resist the Authority Thou hast Ordained, I am twice a Rebel both against Heaven and Earth, (God, and Man the Deputy of God!)
 O! Let me not Dare it, lest a double
 Rom. 13. Plague befall me for it, in Earth & Hell.
 2. 6. In my just Magistrate, let me see Thee
 Act. 5. 29. (Thy Power in His Scepter, Thine Ordinance in His Power) And seeing both in Him, conform to His Will; when it contradicts not Thine: But if visibly Cross to Thee, My Sovereign Lord, let me not obey him, lest I rebel against Thee, and for fearing Man before God, be cast into the Prison prepared for the Devil, where eternal
 Torments

D: n. 3.
 18.
 Mat. 10.
 28.
 Mat. 10.
 33.

Particular Prayers.

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Torments shall lie upon me (Soul & Body) for following his conduct, who himself first rebelled, and since tempts all to rebel against Thee. From rebelling against just Authority, keep me; and from complying with unjust, deliver me, lest my Obedience as well as my Disobedience, damn me! Keep me from both, and deliver me, Dear Jesus I beseech thee! *Amen, Amen.*

The Masters Prayers.

Job 31.

13, 15.

Gal. 3. 28.

O Lord! I have a Servant, but am Thine! And so He is my Fellow, made by the same Hand, bought by the same Blood; So, let me Eye him, and use him, and not as my Slave. Let me not be cruel to him (Back or Belly;) Not injurious to him (Soul or Body;) Let me do nothing unjust or unmerciful to him, lest thou who art Just, deny to be merciful to me.

Mar. 18.

33.

As He is my *Servant* by thy Providence, he is my *Brother* by thy Grace; a servant to me in my Family, but *Heir* with me of thy Kingdom: So let me treat him as a Brother, and use him as thy Son, that thou maist not for my Tyranny disclaim me for thy Child, and discard me from thy Crown.

1 Tim. 6. 2

Gal. 3. 28,

29.

So

Particular Prayers.

so be it, for Jesus sake, from me to him, that it may never be so from thee, to me. *Amen.* O Lord, *Amen!*

The Servants Prayer.

Eph. 6. 5.
Col. 3. 22,
23.

IN my Christian Master, let me see thee, O Christ, and so serve and observe him; Not because his Eye is upon me, but because thine, sees me.

1 Tim. 6. 2
Tit. 2. 10.

And the more I do profess for thee, the more faithful and dutiful let me be to him; lest whilst I pretend to Religion, and thy Honour, I raise a

1 Tim. 6. 1.

Blasphemy, and Scandal on both: Let me not look at thy *Blood*, which hath made me Equal with him, but at thy *Providence*, which hath made me subject to him; and at thy *Will*, who wilt have me obey and serve him: From being guilty of ill service to thee, and him (against both my Master in Heaven and Earth) and drawing Religion into the Conspiracy, deliver me good Lord, for thy Mercies sake! *Amen.*

Tit. 2. 9.
Col. 3. 12.
Eph. 6. 5.

who wilt have me obey and serve him: From being guilty of ill service to thee, and him (against both my Master in Heaven and Earth) and drawing Religion into the Conspiracy, deliver me good Lord, for thy Mercies sake! *Amen.*

The Physicians Prayer.

Jer. 8. 22.
Mat. 9. 12.

O Lord! if I be any thing, it is by thine Ordinance, and as thy Instrument; by an understanding and use

use of those Creatures and Means, Col 4.14.
 of which thou art the Author: If I Pl. 147.3.
 Cure then, let me not usurp Glory Pl. 103.3.
 from thee! If I miscarry, let me take
 the infirmity upon me! And O Lord!
 Since I am a Man (not God to Heal)
 preserve me I beseech thee from all
 wilful neglect and hurt; and Par-
 don what is of ignorance, and invo-
 luntary! O thou Great Physitian,
 who dost never Err, nor fail to help
 when thou art pleased to take in
 Cure! In whatsoever I shall direct,
 or do, let thy *Wisdom* go before
 me, and thy *Blessing* along with me,
 that *Success* may come after me!
 And as I take Care of the Rich for
 my sake, let me tender the Poor,
 for thine. A Patient for whom thou
 wilt both pay thy Blessing on my
 Labours, and thy Blessedness on my
 Self. For whose Cure, thou wilt both
 satisfy me with thy Comfort now, Mar. 25.
 and hereafter with thy Glory! So be it, 36, 47.
 dear Jesus, though good Physitian of Mar. 8.16.
 Mankind, and Me, when all were Luc. 4.18.
 Destitute, Sick and Poor, and had no-
 thing to offer for our Health. Let no
 Fee be so welcom as thy Favour! Let
 me Heal like thee, that I may be belo-
 ved

ved of thee, and of thy heavenly Father, in, and for thee! *Amen, Amen!*

The Patients Prayer.

Job 13. 4.

Mar. 5. 26.

2 Chron.

26. 12.

O Lord! I seek help on Earth, but hope it, from Heaven (without error I cannot otherwise seek and Hope.) Let me not then make my Physician my God, lest thou smite me with Sicknes for robbing thee of thy Glory. Nor let me neglect thy way to Health by him, lest thou deny it me, for going against thy Providence: Trust thee I must, but not tempt thee; believe thou canst save without Means, but not tye thee to heal by Miracle! So then, let me by him, seek to thee, and do thou so direct his thoughts, that he may not err about me! So bless his Rules, that I suffer not by his error! But by thy Blessing on me, and him, may find what I seek, and have what in thy name I ask and hope; Health to serve thee more cheerfully, and live more comfortably. For which end, with my Bodies, give me my Souls health, thy Grace, good God I beseech thee. And let me now and ever above all things ask, and seek

Psal. 41. 4.

Joh. 12. 40

Particular Prayers.

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Luk. 4. 23.

seek, and find that, with thee.

O Jesus the Physitian of Bodies and Souls! By the vertues of that Balm and Spirit of Bliss (thy Blood and Holy Ghost) shed to heal and save me! For thy Mercies sake, for thy Merits sake, dear Jesus, give both to me! *Amen! Amen!*

The Lawyers Prayer.

O Lord! When I Plead at the Bar, Psal. 82. r.
let me think thou art the Judge,
that I may not dare to Pervert or Puzzle Right!

When I give *Council* in my Chamber, let me see thee by my Chair, that I may fear to advise what I know to be ill! Lord! If I be not blind, I may see thee, there! All Judgment is for thee, and before thee, Over him that sits on the Bench, and stands at the Bar; thou art Chief Justice, and Judge: (Thou art about my Bed and Paths) and lye I, or stand, or sit, or be where I will, Thou spiest out all my wayes! O then! let me not take Fees from man; till I give my Soul to the Devil, and with Judas, hire away my Salvation, for Fee.

Deut. 1. 17
2 Chron.

Pla. 139. 1.

Mar. 26.
19.

Let me Council and Plead wrong
for

Isa. 1. 17. for none, but right of all; and for
 Pro. 31. 6. none more than those who want Purse
 Pro. 14. 21 and Power, to maintain their Right.
 Job. 29. 16 That what I lose at Mans Bar, I may
 Mar. 25. find at Thine, who wilt pronounce
 34. &c. me **Quit** for such acts of Mercy, and
 require no other Evidence for my In-
 heritance of Glory: let the Poor be
 my Client now, that at that Day, I
 may be thine, and thou, who art my
 Joh. 2. 2. Judge, maist be my Advocate; Plead
 for me, acquit me, Crown me, Be-
 queath the Kingdom to me.

Dear Jesus! Now, and then, be it
 ever so with me, and to me, by thy
 Grace and Merits, I beseech thee, my
 God, my Judge, my Sovereign Lord,
 and only Saviour, *Amen! Amen!*

The Clients Prayer.

Why wait I so much on Man,
 and so little on Thee, O Lord!
 Why so much Cost and Pains to save
 my Estate, and so little to save my
 Soul? Why such unweariableness to
 have my Will, and such tediousness
 to do thine? By this eager follow-
 ing of my suits with Man, let me learn
 to be more Diligent and Devout for
 Thee, O God.

Yea,

Yea, even so, I may prosper better in my Earthly Suits, (thy Blessing can make me Prosper, Inform Counsellors, Move Jury, Rule the Judge.) They will not miscarry, if thy Favour be my Solicitor! O let me be thy Client O Christ!

Ps. 17. 5.
Ps. 4. 12.

In that Great Case, and Cause of Salvation, (as at that Great Day) be thou my Advocate. And let not my neglects of Suits and Supplications and Service now, be cast upon me in thy just Jugement. When I cry to thee my Judge for mercy, then, Lord speed me! In my Suit now, if thou seekest it good; but in that mighty Cause of a Kingdom and Eternity, let me not be cast.

Mat. 25.
35 & 40.

O Jesus that art to be my Judge, let me find Thee to be my Jesus then, and not now therefore neglect Thee my Lord and Christ; not for my Will, or Gain, or any Loss or Lust, I beseech thee good Lord, Amen, Amen.

The Courtiers Prayer.

WHat is thy Favour O King of Heaven, when so much to be a mans Favourite! If he can, and will do much for his, what canst thou, wilt thou

Eph. 6. 5.

thou not, do forthine? O my God, let me not by any bad or base Acts, seek Mans, to a loss of thy Favour!

What is the Glory of thy Court, when so much in Mans? What Oceans of delights in thy House, when theirs swim with such Pleasures? O Lord, let not the Gawds and Glories of an Earthly Court, Keep me from the Joys and Honours of thy Heavenly Kingdom! By an inordinate pursuit of them, or any thing on Earth, let me not draw on me, the Displeasure of thee the King of Heaven, lest I be disgraced and discarded thy Palace and Presence for ever, for doting so much on those Vanities and Toyes of Time. Even then when temptations Court my senses most, to neglect my Soul, let me keep a Court of Conscience clear before thee, that thou mayst therefore value my Service more, and give me a greater Reward of Glory; even a Crown (above all Diadems on earth) of Honour with Bliss and Immortality. So be it, O King of heaven, I beseech thee, for his sake who is the Prince and Favourite of heaven, Jesus Christ our Lord, *Amen.*

Gen. 39. 9

1 Cor. 19.
25.

1 Pet. 5. 4.

Isa. 42. 1.

The

*The Beggars, or Poor Mans
Prayer.*

O Lord, as by thy Providence I am poor in Estate, by thy Grace make me poor in Spirit, that whilst I Prov. 27. 2 am a Begger on Earth, I may be an Mat. 5. 3. Heir of Heaven, preserved from Pride, which makes the Soul Bankrupt of Grace, and cast into the Prison of Hell, (Blessed, Blessed then be the Provi- Jam. 4. 6. dence that made me Poor !)

But let me not neglect a Part in Heavenly Bliss, that have no Portion of Earthly, lest I bring two Worlds of Woes upon me in Earth and Hell; for Time and Eternity.

Jesus, that wast *Poor to make me,* 2 Cor. 8. 9 *Rich,* let me bear my lot, because I am but (as thou wast) poor on Earth; and teach me to improve my poverty, that I may be (as thou art) Rich in Heaven. If Riches hinder from being so Rich, keep them from me, I beseech thee: let me be a Begger, that I may be Blest: Give me poverty so it bring me to Felicity. By thy Providence and Grace, bestow that on me: Jam. 2. 5. Take not this from me, Lord Jesus.

Amen.

The

The Hearers Prayer.

Luc. 4. 20. **K**eepe me from wandring Looks
 1 Pet. 2. and Thoughts, but especially from
 1. 2. fixed Lusts, O Lord! without pride
 Luc. 8. 14. and prejudice, let me hear, resolved
 Act 10. 33 to learn what thou dost Teach, and
 Isa. 58. 3. to do whatsoever thou shalt com-
 mand.

For Fashion or Custom, let me not
 hear; or to pass Time, or please
 Ezek. 33. others, or my self: But as a Duty
 32. (not Civility) out of Conscience, not
 Luc. 8. 18. to humour, but better my Soul. And
 1 Joh. 4. 1. give me a discerning spirit to keep
 me from a deluded one! Let me not
 believe every Word I hear, lest I
 1 Reg. 22. make a God of Man: And ill, or er-
 22. ror, let me not credit upon any mans
 Isa. 8. 20. word, lest I make the Devil my God.
 Creed and With judgment let me hear, and ac-
 Decalogue cording to known Rules of Truth and
 Act. 17. 11. Goodness, discreetly judge what is
 Gal. 1. 8. new, and other, to be false and naught:
 2 Joh. 1. Yet let me not sit (as a Judge) to
 10. Hear and Censure, but Submit to
 Heb. 13. those, who from thee, have the
 17. charge and oversight of my Soul.

And what I learn let me do,
 that my hearing may not aggravate
 my

my sin, but advance my happiness! *Joh. 15.*
 So let me hear, and do, I beseech *12.*
 thee for Jesus Christ his sake. *Amen! Jer. 1, 23.*
Amen. Luc. 11.
28.

The Husband-mans Prayer.

O Lord! I toyl in vain if thou *Ps. 127. 3.*
 dost not bless me! Bless then *5.*
 the Labours of my Hands, I beseech *Hag. 1. 9.*
 thee! Let me reap what I sow, and *10, 11.*
 receive what I hope for; And take *Hag. 2. 17.*
 care to enjoy honestly to my Comfort, *Mal. 3. 10.*
 others good, and thy Glory, what *11.*
 I reap and receive! *Pro. 3. 10.*

As my Labour is *Eden-work*, let *Gen. 2. 15.*
 me (to my power) Preserve a State of
Innocency in it, and with it, having
 enough in my Arms, and a Paradise
 in my Breast (thy Blessing with the
 Peace of my Conscience.)

Lord! let not me take pains to have *Phil. 4. 7.*
 my Field fertile, and let my Soul lye *Joh. 6. 27.*
 Barren! A Barn full of Goods, and *Heb. 6. 8.*
 Heart empty of Goodness! Let me *a Jer. 4. 3.*
 therefore *Plow up the fallow Ground* *b Luc. 8.*
 of my Heart, by Repentance. *a Cast* *c 2 Tim. 4.*
 into it, the pretious *Seed* of thy *2.*
 Word in due Season, *b* with Faith *c. Heb. 4. 2.*
Harrow it, with pious meditations *d. Ps. 1. 2.*
Fence it with wholsom Precepts, *L. c. 2. 19.*
 ask

ask, and wait (as the Sun and early
 e Isa. 55. and later Raine) The Influence of
 10. thy heavenly Favour, and Spirit (in
 humble Prayers.) That (as Good
 f Mat. 12. Ground) f I may not be *Barren and un-*
 13. *fruitful in the Knowledge of our Lord*
 2 Pet. 1. 8. *Jesus Christ, but filled with the fruits of*
 Psa. 2. 11. *Righteousness; Growing in Grace, To*
 2 Pet. 3. *the Encrease of God, That at the End*
 18. *of the World, when the Tares of the*
 Phil. 1. 11. *wicked ones shall be bundled and*
 Col. 2. 19. *burnt in Fire, I may (as thy Good*
 1 Thes. 3. *Wheat) be gathered and Garner'd in*
 11. *Rooms of Bliss. And in the mean*
 Mar. 13. *time have a former Harvest of Peace on*
 30. *Earth, till the latter come of thy joy*
 Eph. 6. 9. *and glory in heaven.*

O thou Great and Blessed Hus-
 bandman of Souls, teach me this ho-
 ly Husbandry of my heart, so to thrive
 in Grace, that I may grow Rich in
 Glory.

And when my Life is cut down by
 Death, my Soul may be laid up in the
 Mansion of Immortality, through the
 precious Merits and Operations of thy
 holy Blood, and Spirit, O Lord. *Amen,*
Amen.

The Tradesmans Prayer.

TO Buy and Sell, Thou dost allow, Lev. 25.
O Lord; But deceits and dis- 14.
honesty, thou dost Condemn! Let Lev. 9. 19.
me not Condemn what thou Allow- 32.
est, nor Allow, what thou Con- 1 Thes. 4.
demnest! 6.

What I know to be ill and unjust
in my way, let me not do at all.
What I doubt, let me seek to be in-
formed, that I may know, and accor-
ingly do! Let not *Custom* in ill
Take away the sense of my Consci-
ence; Nor *Community* carry away
my Soul, against thy Law, and its
Light.

Exo. 23. 2.

O Lord! Thy Heaven is no Ware
to be exposed by me to Sale! **O** let
me not sell my Soul with my Com-
modity, lest I give away my Salva-
tion to the Bargain! *What will it pro-* Mat. 16.
fit me to gain the whole World, and lose 26.
my own Soul? Or, What shall I
take in exchange for it? Shall I then,
Swear, Lye, Oppress, Extort, Mete,
Weigh, Cheat it away, for a little
Gain? **O** Keep me from that Miser-
able Merchandize, this woful Ex-
change; to take a little Money for
that

Act. 10. 28 that which cost so much dear *Blood*?
 For a poor *Penny*, to sell so rich a *Per-*
petuity! Let me not make my self a
 miserable Banckrupt to Eternity, to
 save my self from being a Begger for a
 Time! Yea, in the way of Diligence
 and Honesty, thou canst make me
 rich; *a* And if I do forsake that way,
 thy Curse may meet me *b*, and justly
 make me a Begger on earth, who have
 so wretchedly made my self a Banck-
 rupt in Heaven. Lord let it never be so
 with me! If my bags below be empty,
 let them be full above *c*; Let me not
 be rich in State, and poor in Conscience.
 A Prince abroad, and Peasant at home.
 Have abundance in my Factory, and
 nothing in my Country.
 In the way of well and just doing,
 make me to depend upon thee, and
 pray Blessing from thee; and in that
 good way to make us rich, Lord give
 it me, I beseech Thee, for his sake,
Who became poor to make us rich, Jesus
 Christ our Lord, *Amen*.

Tutors or Teachers Prayer.

O Lord God, *Father of Lights* Jam. 1.17
from whence cometh every good Ex 36.18
and perfect Gift. Dan. 1.17

All Arts, are thy Works, Thou art Prov. 2.6.
 the first Master and Teacher of them
 all! I pray thy Blessing therefore on
 me, and the Children of which I am
 the Teacher!

Let me *Carefully* Consider, that I
 have so many Fields to till, as Chil-
 dren to teach, and accordingly to ten-
 der them. Not harshly to tear, but
 gently to break up these Fallow
 grounds, and diligently to sow the
 seeds of Knowledge and Vertue in
 their minds, and wills. And patiently
 to expect from heaven, (in due Sea-
 son) the fruits of what I sow.

Let me *Prudently* Observe, What
 each parcel of ground will best Bear,
 that I may not over-cloy some, and
 under-sow others, but justly distribute
 and measure out my Seed.

Let me *Conscionably* consider, that
 Children are not more their Parents,
 than thine; Put by thy fatherly Pro-
 vidence into my hands, the better to
 Polish and Perfect their minds; and Heb. 12.9.

E

that

Luk. 16. 2. that thou wilt one day call me to an account for thy Jewels !

Let me *Comfortably* consider, That they are Mine as well as Thine. As Fashioned and Formed by me to Knowledge and Goodness, I am Father of their Minds, and they, the Begotten and Born of my Pains and Cares ! And their Souls from my hands took that First Seed, by vertue of which through thy Grace, they grow to be good Children in thy Church, and Heirs of thy Joys.

Pf. 34. 11.

2 Cor. 6.

11.

Lord, let me every way Consider, with *Care* and *Wisdom*, and *Conscience*, and *Comfort*, thy Providence with their Capacity, and my Advantage with thy Interest ; that I may serve that, and observe this ; and preserve this, and promote that. That so I may at that day give up my Account with joy, and say, *Behold I and the children whom thou hast given me !*

Isa. 8. 18. For which end the better to discharge my Duty to thee and them, I humbly beg thy fatherly Blessing on me and my Children ! Bestow it on us for thy Christ his sake, O Lord ! *Amen.*

The Scholars, or Pupils Prayer.

Psal. 35. 9.

O Thou eternal Fountain of all Wisdom and Goodness, give my Heart a Capacity to contain so much, as thou seest to be most for my Bliss, and thy Glory: And pour from Heaven so much into me, as will fill my Capacity! And bless those Hands on Earth, by which thou in thy Providence art pleased to Derive it into me! And let me with all Diligence and Willingness be ready to receive and take it into my Heart, and not heedlessly spill and lose out of my mind, what they and thou dost so put in.

And teach me, as *Knowledge*, which Ps. 49. 12.
will make me a Man (not a Beast;) So Lu. 20. 16.
Vertue, which will make me an An- 2 Pet. 1. 4.
gel above Man! And, as I have much
Reverence for those Masters, who
teach me Knowledge, let me have most,
for those divine Ones, who teach me
thy Service. And double Honour. 1 Tim. 5.
let me ever have and give to those, 17.
who teach me both those good Les-
sons of Knowledge and Vertue, and
furnish me with all Learning both Hu-
mane and Heavenly, to make me live

ever well; both for Time, and Eternity.

As I am mans Scholar, make me
 Pro. 8. 12. ever thy Disciple, O Christ, *Wisdom*
 Col. 1. 19. of the Father; in whom (as Waters in
 Col. 2. 13. the Ocean) *are all the Treasures of*
Knowledge.

Enrich me with some measure of
 thy heavenly Understanding! Give
 me Wisdom to Know and Believe
 thee, and grace to Love and Serve
 thee, and withal Reverence to ob-
 serve my Tutors and Teachers in, and
 for thee. And do thou bless their Stu-
 dies and mine, that they may convey
 all good learning fit for me, from thee.
 Lord Jesus grant all this good to me,
 for thy great mercies sake! *Amen!*

*Single persons Prayer, Intending, For,
 or Not against Marriage.*

O Lord, who knowest what Condi-
 tion is best for me, and disposest
 all *for good to those that love thee;* Let
 Rom. 8. 28 thy hand of Providence lead me to
 that course thou seekest best, whether a
 Married, or Unmarried life.

If my mind encline to Marriage, let
 Wisdom go along with me, and thy
 Grace guide me to make my Choice!
 And since out of all Mankind I am to
 Cull,

Cull, and Take my self One, with whom to Bed, and Board, and Dwell, and live in weal or woe, till death; Let me, look out One of that *Goodness* of ^{1 Cor. 7.} Spirit which I ought to Love; and of ^{39.} that *Likeness* to mine, which, will make me more naturally to Love as I ought. Then let me consider the *Stock* and *Branch* in and on which I am to Graft, and the *Root* on which I must maintain branch and fruit in that Stock (next to Soul and Body) honest *Parentage* and *Means*.

Let not the World carry me away to look above all, at Estate, lest I Wed my

self at once } *Wife* and *Woe*,
to a * } *Husband* and *Firebrand*. * *As the Sex is, that*
says this,
say either:

And let not my Friends drive me to such a Match of Mischief, lest they entail upon me more Troubles than Means, and become Parents as much of my Misery, as my Body. Without them, let me not dare to Contract so great a business, lest I have their Curse; ^{Gen. 20. 21} And with them make me fear to ^{Gen. 27.} strike no better a Bargain, lest I want ^{46.} Thy Blessing. Encline my heart and ^{Gen. 28. 1.} theirs Good Lord, not to the most ^{Gen. 34. 6.} wealthy, but happy choice, that I may

live with content (the heaven on earth) and dye with Comfort, because I then go to a better Heaven. What will bring me those two *Good Estates* make me, and them esteem and value, for my richest Match.

And do thou by thy providence and mercy make it for me (if any) for Jesus Christ his sake, *Amen.*

Single persons Prayer, resolving Virgin-life: or, The Virgins Prayer.

1 Cor. 7.
34.

SINCE I have a Will to Contain my self in Single life, and choose it for a Freedom from Worldly Cares and

1 Cor. 7.
32.

Troubles, the better to intend and

1 Cor. 7.7. Manage the business of a Holy and

Happy one; Give me, O Lord, the Gift to my Will; and Conscience with both, to have as a Body for lust unknown to Man, so a Soul for all Fidelity well known to Thee: Let

1 Cor. 11.
2.

my Soul take thee my Dear Redeemer for my Husband, and do thou

Eph. 5.23,

make me thy Chast and Undeiled

27.

Spouse. Thy Bed (in my Heart) make me to Keep without blot, that thou

Cant. 2:7.

mayst sleep there in my Peace, and I

Jer. 6. 16.

rest in Thine. And when the Joyful

Mat. 11:
28.

Marriage day shall come, and thou

the blessed Bridegroom appear in
all

all thy Glory, I may have for my Double Virginity, a Double Honour and Crown (One for my Virgin-^{App. 14. 4.} Body, and Another for my Virgin-Soul.)

How resolved soever, let me not vow that of my Body, lest I lay a Snare for my Soul, and Satan take me in the Snare; but with as much Conscience and Constancy set my self to maintain that Estate, as if under a Tie of the strictest Vow. And more conveniently, because with more Freedom than a votary in those Bonds, as without all Tie, but of Conscience. ^{1 Cor. 7. 5}

Whatsoever my Condition, by thy Providence shall be; Give my Soul the Gift to keep her self Perpetual-Virgin before thee. Make me remember my End to which I go, and the Time when thou wilt come. That I may timely prepare the Oyle of Grace in my Heart, sufficient to hold out in the Lamp of my life. That (if not a Double) I may be found a Wise Virgin by Thee. And when the Secure, and Foolish shall be Barr'd and Excluded the Doors of Bliss, I may be let, and taken into the Mansions of thy Eternal Felicity. Blessed Bridegroom of
E 4 my

Mat. 25. 8.

Mat. 25. 4.

Mat. 25.

10.

my soul, for that happy *Marriage*,
Meeting and *Dwelling*, ever Fit me,
 and to it, in thy good time bring me,
 for thy great Mercies, and Merits
 sake, *Amen, Amen!*

*The Martyrs Prayer, or for One un-
 justly Condemned, and to be Executed.*

O Lord and Judge of the World!
 Psal. 94. 2. It is hard for flesh and blood that
 Mar. 10. deserves not Bonds, to hear, and suf-
 29, 31. fer the doom of Death: Yet since
 Rom. 6. 12 it is not without thy *Providence* that
 1 Pet. 4. I must suffer by the sin of others; nor
 2: 16. against thy *Justice*, since by thy Law I
 Mat. 5. 10, deserve to die for my own; nor a-
 11. gainst *Honour*, since to Die innocent is
 2 Tim. 2. to be Crown'd with a Martyrs death;
 12. nor against *Bliss*, since suffering for
 Jim. 1. 12. thy sake will raise up my Body and me
 Apo. 2. 10. at the last day to a more Glorious
 2 Thes. 1. Crown; nor against thy *Goodness*,
 5, 6, 7. for thou wilt acquit my Innocence at
 1 Pet. 4. 16 that day, though Man condemn me
 now for guilt; Let me suffer as a *Chri-
 stian*, though used as a *Heathen*; and
 depart as a Saint, though I die as a
Malefactor; With *Prayers* in my
 Mouth, *Courage* in my Spirit, *Hope* in
 my Heart, and *Comfort* in my Con-
 science.

science. If my Blood be spilt by the Heb. 12.2
ignorance of Men, *Father forgive them* Act. 2.15.
that know not what they do! If of *Ma-* Acts 8.60.
lice, give them repentance to wash off
 their Guilt of Blood: If I cannot sa-
 tisfie them, and make them see my In-
 nocence, let me Bless and Magnifie Job 16.19
 thee that I have it.

O what a Horror is it to Die with
Guilt, when so much Trouble to Die
 even with *Innocence*! Blessed, Blessed
 be thy Name O Lord, that I am clear
 of that for which I am to die! That
 I shall sleep my last in a Martyrs *Chair*,
 and lye buried in my *Saviours Bed*. A
Witness of my Truth with Blood, and
Defender of Innocence, to Death!
 With that Spirit and Conscience,
 which would (by thy help) be Marty-
 red for thee, (thy holy Truth) O
 Christ!

O let me not blot my Innocent life,
 by too much shame or dread of Death.
 Let men know, it is Conscience of my
 common sins, (not that which is im-
 puted to me) which makes all my fear Heb. 9.27.
 to Die; because then to appear be-
 fore that great Judge, in whose Sight Psa. 143.2.
 (if he enter into Judgement) no man Psa. 130.2.
 can stand that doth live. And therefore

take Courage, because I can, and do Appeal to that Righteous Judge, who is witness to my present Innocence, and will Pronounce it as Judge in that Day, at his dreadful Bar; When Angels and Men shall be made Witnesses of that Just Sentence of his for me, for want of which now I am made a Spectacle to the World, to Men and Angels! When Judge and Prisoner both must stand at the Bar; and Judges (unjust shall be condemned, and Innocents condemned) shall be acquitted. Yea, the Innocent shall Judge their Judges.

To the Judgement of that Day, let me refer my Cause. To thy Mercy now commit my self. To thy pity commend my Enemies! To thy Blessing, my Friends. To my Saviours Bosom, my Soul. To his Bed, my Body. To rest and sleep, till he awake it to his Glory, and my Immortality in Heaven; Where my Innocent Soul (washed with his Blood and made fully Innocent) * shall with his Holy Saints and Angels live with him in joy of all Good, and never see, or suffer, more ill to Eternity! So be it O Lord, to my Enemies, to my Friends, to my Body,

1 Cor. 6. 9

1 Pet. 2. 23

Phil. 3. 21.

1 Thes. 4.

24.

1 Cor. 15.

14.

* Ap. 7. 24.

1 Thes. 4.

17.

Apo. 7. 17.

Body, to my Soul, to my Self;
So be it, now and evermore, *Amen*,
Amen.

The Prisoners Prayer.

THough my Body be bound, Lord! 2 Tim 2. 26. & 3. 6.
let my Spirit be Free! Nor cap- Tit. 3. 3.
tive to Satan, nor Vassal to Lust! Let Pro. 5. 7.
Thy mercy therefore free me from the Rom. 6. 14
fetters of Guilt, and thy Grace deli- 18.
ver me from the Power of Sin. O
thou Great and Blessed Redeemer of
Mankind (by the Price of thy most Eph. 1. 7.
precious Blood) Redeem my poor Apoc. 5. 9.
Soul from Sin, and Satan, for thy
tender Pity and Mercies sake! And
let me, by the strength of an humble
and holy Resolution, with an hearty
Repentance set my self to break off
my Bonds, that thou maist Succour
me by thy Grace, and so I may be
twice Redeem'd. Once by thy dear Joh 8. 36.
Blood; And again, by thy good Spi- Rom. 8. 2.
rit O Lord! And since I cannot else be 2 Cor. 3.
once saved, I beseech thee, let me be 17.
so twice redeemed. Tit. 3. 5.

From Chains of everlasting Dark-
ness in the Gaol of Hell, Good Lord
deliver me! and from preferring the
Slavery of Sin and Chain of Satan,
before

before the Freedoms of thy Blood and Spirit. Keep me, lest thou deliver me up (most justly) to that Dungeon of Eternal Death ! And from Continuing, and delighting in Sin, to the Neglect and Contempt of both my Heavenly Ransom and thy Grace ; Hold me, that I run not after such wicked and damnable Preferment.

If others grow more Debaucht because Restrain'd, (and most Prisoners follow the course of others,) let not me be so desperate, lest I lye for it in double Chains, as an Offender both to Mans Law, and thy Justice. Such Examples let me shun as Devils, their Comforts as Serpents, and their Courses as Hell. The Company which after a Good Conscience goes for Heaven ever, and more carefully for their present bondage, let that be my Choice and Use ; such let me Lead or Follow in the way of Vertue and Holiness !

Mat. 7. 13. But Guides and Councils to Vice and
 Isa. 59. 8. Profaneness, let me forsake, as being
 Rom. 3. 17 every where the Broad way to De-
 Mat. 11. 28 struction, but in a Prison, the High-
 way from one, to another, Hell. If
 I have run that bad Course with any,
 let me Repent, and Return unto a
 Better,

Better, and go, and keep on in the way of peace.

That I may have a Free Soul Enfranchized in my Saviours Blood, and Ennobled by his Spirit, (even whilſt my Body is in Priſon) and a Blessed Soul in thy Glory, when my Spirit ſhall be delivered from my Body.

Son of God, make me thus Free, Now, and Then! Thou that waſt once in Bonds thy Self on Earth, but now art in the full Freedom and Glory of Heaven! My dear Redeemer, Do thou ſo Free me for thy Mercies ſake, Amen!

Prayer for a Priſoner of Debt.

O Thou Great Creditor, to whom all Sinners are Debtors, Discharge Luc. 7 41. me of the Debt of my Sins, that I may with more Comfort Endure, whatſoever I ſuffer for any other debt! And ſince without Repentance thou doſt diſcharge None, and without Act. 3. 19. Amendment, allow no Repentance; Mar. 3. 8. Let me heartily repent my Sins, that Act. 16. 20 I may have thy Acquittance for the Debt, and really Amend, that thou maiſt Seal, and the World Witneſs, my Acquittance and Repentance. That

That so before thee, I may be *Quit* and Free.

For Bodily liberty, thy Will be done! Move their Hearts that have power of it, to have pity on me. Move
 Rom. 13. 8 their Consciences to pay me, the Charity they owe me. That as they expect thy forgiveness of their *Talents*, they
 Mat. 18. may pardon me my *Pence*, lest whilst
 32. & 35. they Exact my Debt, they Encrease their own.

But let not Iniquity to any, put, or keep on my Bonds, lest in going to my Prison as to a Sanctuary of Deceit to Defraud others, whilst I make my self Mans Prisoner, I enter my self the Devils too, lying as fast bound to Hell, as a Goal: And finally Cheat my Soul of Heaven, for wilfully
 1 Cor. 6. 8, wronging man on Earth. If Means
 9. fail for my Discharge, let their Mercy give me mine, that for that mercy, thou maist give them theirs. If Abi-
 Mat. 6. 12, lity serve to pay, what in Equity I owe,
 14. let me discharge, lest I live and die in debt to thy justice and my conscience, for which neither will give me a Discharge. Let them pay what they owe thee for thy Love, and me for thy Sake, in Charity! And let me pay
 what

what I owe them by Mans Law, and thee for thine, by Common Equity. That at that great day of Accounts, thou maist discharge us all for having done those Christian Offices which forbid all injustice and cruelty! O let us now Discharge them, and do thou then Discharge us, for Jesus Christ his sake. *Amen.*

Prayer for a Prisoner of Crime.

O Lord! By my Sin, and thy Providence, this shame and woe is brought upon me on Earth! O Sanctifie it unto me by thy Grace, that it may keep me from the Eternal woe and shame of Hell. Let me no longer live and lye in the Bonds of iniquity, lest thou give me up into the Devil, as well as the Keepers hands, and when my Soul shall be Quit of the Prison of my Body; I be had to the Prison where I shall lye in torment to Eternity.

Act. 8.23.
Rom. 1.18
Mat. 5.25.
2 Pet. 2.4.

What the Church did not, let the Prison do; Teach me to Fear and Serve thee: To Repent a Bad life, and live a Better, before thee. Let me make a Church of my Prison, my Goaler, a Preacher, and his Chains Lessons

sons and Lectures of good Life, and Piety.

But let me not be one of them which make a Hell of the Goal; Abusing their Restraint from liberty, in an Excess of all Villanie. Deceive, Dice, Drink, Drab, Debauch, Swear, Roar like Devils. The Apparitions of such Vile Bodies let me flie as ill Spirits, and never make one of those Incarnate Fiends. Let me believe one Hell to be too much, and not make two for my Torment (one by my Sin on Earth, and another for my Sin in Hell.) Let me profit better by my Prison, by the little Hell where I am, to Dread the great one to which such Devilish courses draw, and drive me. And to learn and go more diligently the way to Heaven, lest I come at last to the Hell of Hells.

From such a going out of this Prison, Lord deliver me; and from such Hellish wayes and works in it, Keep me, for Jesus Christ his sake: *Amen!*

*Prayer of a Prisoner for some
Capital Crime.*

O Lord God and Great Judge of the World! Since my Crimes against Man

Man and Thee have laid me in chains,
and threaten me with a sad Doom
of death, and the Curse and shame
of an untimely Grave: Let me make
a Pulpit of my Prison to Preach me
to Repentance, and a Sermon of my
Shackles, to teach me thy Service.
Turn my Goal into a Shop, to
Traffick for Heaven, and an Ex-
change of all Devotions, that may
Gain me Salvation. Let me Fast and
Pray, Read and Meditate, Confer
and Hear, Confess and Communi-
cate; and in and for these Holy Com-
modities of my Time and Soul,
spend the Hours which remain of my
Life. Weeping and wayling bitterly
the waists which I have formerly made,
and many do, upon Vices and Vanities,
miserably mispending pretious Life and
Time. Let me lose no Minutes now,
that have lost so many Years already.
Oh! Let me not deferre to my last
Night and Hour by Repentance to
make my peace with thee my God,
considering that Eternity of my
Weal or Wo, depends on those few
Remains and Minutes of life: And
that the comfort of death consists in Isa 38. 3.
a Good life past, not in a present Re- Eccl. 9. 10.
pentance

penitance for ill done, when I have no longer power or time to do it.

1 Cor. II.
31.

Make me, good Lord, so wise a Merchant of my time and woe, that I may gain Eternal Life for Death, if I die; and exchange a Wicked life for a Holy one, if I live. Before thee my Great Judge, let me presently Summon my soul and life past, and for all my ill, damn my self, that thou maist not condemn my Soul.

2 Pet. I. 17.

By thee, Dear *Jesus*, the Blessed and only Mediator and Saviour of the world, let me appear and appeal to thy *Father* the Great Judge to procure my Pardon, when I have Condemned my Self.

From thee, O thou *Holy Ghost* of God, and Heavenly *Comforter* of sad and sorrowful Souls, let me have Grace not to fail in Spirit or Duty, when I make my first appearance, and my last appeal.

When Justice layes my Blood upon my own Head, *Jesus* let thy Blood be upon it too ! Not the Guilt, but Merits of it be upon me, then ! Thy precious and innocent, to purge my vile and guilty Blood. By thy Gracious Work, O holy Spirit of Grace and
Peace,

Peace, let it be effectual, to purge my Soul: Present it without Spot into thy Heavenly Hands, O Father of Mercies! Into thy Hands. I do now Commend it! Into thy Hands, O, then receive it. O Holy, Blessed and Glorious Trinity, Father, Son, and Holy Ghost. *Amen! Amen! Amen!*

Prayer for a Dying Malefactor.

O Lord Jesu Christ, who thy Self Gal. 3. 13.
 was once Hanged on a Tree, Col. 1. 20.
 for the Salvation of the World, By
 the Blood of thy Cross, be the Sa-
 viour of my Soul! My Poor, Guilty,
 Sinful Soul, save by thy pretious
 Blood, O Christ. My Hope, my
 only hope is in thy Blood, thy Pre-
 tious Blood! O thou who didst save
 the Penitent thief on his Cross, Be- Luc. 23. 43
 hold me a Miserable Malefactor on
 my Gibbet! A Wretched but a Peni-
 tent one! Now, now, dear Saviour,
 at my last Hour have Mercy on me,
 do not leave me! Into thy merciful
 hands O Lord I commend my Spirit!
 In thy Blessed Merits only, I hope
 for Mercy. By thy pretious Blood, I
 beg it. O let that Blood which is e-
 nough to save a World, be sufficient 2 Cor. 5. 9.
 to

1 Joh. 2. 3.
1 Tim. 1.
15.

to save a Soul! Let that Blood which is a Propitiation for the Sins of the whole World, be a satisfaction for one single Sinner, though one of the most wicked, and wretched ones in the World. And let that holy Spirit which gives breath to all, give strength to me, now Lord in my last Hour and Agony. By thy holy Spirit sanctifie and strengthen me. Now, now Lord Jesus, my poor sinful Soul which thou didst buy with thy Blood; save from eternal death! My Trembling departing Soul, support and save, and take to thy mercy. Save me by thy Merits, and take me to thy Mercy, *Lord Jesus receive my Soul! Amen! Amen!*

2. Prayer for a Dying Malefactor.

I Confess before thee and the World, O Lord! I have lived a Wretched Sinner, but I die a Penitent; I have sins enough to damn a thousand Souls, but thou hast Blood enough to save Millions. I have a most polluted Soul, but thou hast a more sanctifying Spirit. O Lord, Pardon my sin in thy infinite Mercy, save my Soul, by thy pretious Blood, and sanctifie

sanctifie my Soul by thy holy Spirit !
 I do, from the bottom of my heart,
 Repent my wickedness ! Lord accept
 my Repentance ! I do with all my
 heart believe thee, O Jesus, to be the
 Son of God and Saviour of the world,
Lord help my Unbelief ! And I do A& 8. 37.
 with all my heart and soul, pray the Joh. 4. 42.
 Grace of thy holy Spirit, that I may Mar. 9. 24.
 Repent and Believe as I ought, Lord
 grant me thy help ! Thy Grace O
 holy Spirit, to fit me for Heaven !
 thy blood O Jesus, to save me from
 Hell ! Thy mercy, O heavenly Father
 to receive me to thy Glory. Lord
 receive my soul, for thy mercies
 sake, Lord Jesus receive my Soul !
Amen !

Prayer of a Husband for a Wife.

O Lord ! Thou hast made the Wife
 the weaker Vessel, yet a neces- 1 Pet 3. 22
 sary one : *Man* the nobler of the two, Gen. 2. 18.
 yet the *Woman* next the Man. He is 1 Cor. 11. 6
 her Head, but she his Crown ! let me 3. 9.
 then tender her as weaker, and ho- Pro. 12. 4.
 nour her as a Vessel of worth. So 1 Pet. 3. 7
weak let me never be, as to give her my
 Power ; nor so *wicked*, as to make her
 the *Mistress* of my Conscience. So Ty-
 rannous

rannons let me never be, as to make
 1 Kings .her my Slave: nor so *imperious* as not
 21.9. to allow her of my Council. Let me
 Col. 2. 19. value her well, but my self better; and
 Gen. 21. love her much, but thee more; If she
 12. play *Eve*, let not me be *Adam*, (take
 Mar. 19. the forbidden fruit from her hand)
 21. lest I give her ruine for respect; let me
 not make her my Foot, nor let her be
 my Head: Thine Authority in me,
 let me maintain with love, and (hers
 1 Cor. 6. under me) with zeal; that the yoke
 14. which lyes on both, may be carried
 with more comfort, and drawn on with
 more bliss, to me, and her, and all that
 Eph. 5. 29. is ours. As thou lovest thy Spouse,
 22. Lord let me love mine! And as thy
 Church doth love, reverence, and o-
 bey Thee; let her love, honour and
 observe me, in Thee, and for Thee,
 dear Jesus! *Amen.*

Prayer of a Wife for a Husband.

FOR Him I pray, to thee, O God,
 whom thou by thy Providence
 and Ordinance, hast made most Mine,
 Gen. 2: 23, of all mankind, my (Husband and Head)
 24. that, I may pay him the Duty, which
 (by thy command) I owe him, with
 such conscience as thou maist acquit
 me;

me ; and he behold me not as his Cross,
 but his Crown. That he may return
 me that love and respect which by *Eph. 5. 22,*
 Thy Law is due from him to me, that I *25.*
 may embrace him as my Refuge (not
 my storm.) Lord let me study, by all *1 Pet. 3. 1.*
Love and *Lowliness*, to make him
 mine ; and let him seek in all *Wisdom*
 and *Kindness* to make me his. And
 let both unite Prayers and Endeavours
 to make our selves, and all ours, thine.
 That being *Espos'd* to thee on earth,
 we may at last be *Marr'd* with thee
 in Heaven, and *dwell* together in those
Mansions of Bliss ; where is neither
 sin, nor sorrow, nor care, nor discon-
 tent, nor any distress ; but a *Dower*
 of Immortality and Joy, and Glory
 for Body and Soul ; with Felicity, to
 all Eternity, even for ever and ever :
 So be it dear Jesus ! *Amen, Amen !*

Prayer of a Parent , for Children.

O Lord ! Who by thy Favour hast
 given me issue ; and in thy Name, *Gen. 27.*
 Power, to bless my Children : Set thy *4. 49. 1.*
 seal, I beseech thee, to my Blessing !
 Bless them with *Grace* to be thy
 Children, and me with grace by good
 example and education, to keep them
 thine.

- thine. Bless them with *Health*, and long, and good life, (if thy blessed will) and me with providence, and due care, by all right wayes to advance their good ! Let me not allow my Children to be thy Rebels, and abhor to make them so ! Let me not so *Distract* my soul with care for them, or *Load* my Conscience with *guilt*, as to convey thy Curse on me and them ! Let my care be *Fatherly* for their Lives, and *Christian* for their Souls. Believing, all Care to be vain without thy Blessing, and carking the way unto thy Curse ! All Blessings of this world so far good, as they serve, and help on to a better, and unreasonable coveting of them, a bar to that bliss. O Lord ! My children are more thine
- Heb. 12. 9. than mine. : (Thou art *Father of their Spirits*, I but of their *Flesh*) Let me therefore trust Thee for them as their
- Phil. 4. 6. best Father, and my self with them (as thy good Child) taking care to
- 1 Pet. 5. 7. do our duty to thee, and *casting all farther care upon thee* : So be it dear Father, for thy dear Sons sake, Jesus Christ our Lord. *Amen.*

Prayer of a Child for Parents.

O Lord, who hast made my Parents as *Gods* in thy stead, (under thee) the *Makers* and *Preservers* of my life; let me look at thy *Power* and *Goodness* in them; and (as thee) *Love*, *Serve*, and *Obe*y them; that I may give, *Joy* to their life, and *Length* to their dayes! And Lord, who hast given them power to convey blessing on me, give me leave from thee (the Father of all) to pray blessing on them! And (to my power) to be ever *Dutiful* and *Helpful* to them. That so I may be (as the Child of their love, so the Heir of their blessing) the blessing thou hast promised to loving and obedient Children (theirs and Thine) give it me good Lord; for Jesus Christ his sake. Amen.

Eph. 6. 1.

Eph. 6. 1. 3

Prayer for a Family.

That I have a Family to govern, it is thy mercy O God; but rule it aright, I shall not without thy grace. That grace, Lord give me! *Wisdom* to know what I am to do; and *Ability* to do according to my knowledge, by my *Instruction* to lead it in thy fear, by my *Example* to draw it, by my *Ad-*

Gen. 18.

19.

Deut. 6. 4.

F

monition

Eph. 6. 7, 9
 Job. 31.
 13, 14.
 Col. 4. 1.

Eph. 3. 13.

motion to drive it on: By my *Providence* to do it right, by my *Protection* to keep it from wrong: As careful to give all their dues, as to receive their duty: Let me remember, that (as my self) my Servants are Thine, fashioned by thy hands, and bought alike by thy Blood, that I may not despise them, lest I despise thee: Let me consider, that my Children (as mine) are thine; made after thine Image, and born again of thy Spirit; that I may not neglect them, lest I neglect thee. And let them remember and consider, that I stand in thy stead, that (as thy self) they may serve and obey me, and thine Authority in me: And let me, and them both be mindful, that I am thy Deputy. I, that I must account for my Charge; and they, that they must come to a reckoning for their carriage; Both to thee, the Sovereign Judge, and Lord of all. That so I may to rule, and they obey, as all may be done in thee, and for thee; and all may reign at last with thee; through the Merits of Him, *Of whom the whole Family in Heaven and Earth is named*, the great and gracious Master of us all, J. Christ our Lord. *Amen.*

A Prayer for Issue.

O Lord who hast ordained Marriage the means to propagate mankind, and mak'st it fruitful to that purpose, by thy Providence, at thy pleasure: I beseech thee, as that, is my itate, let this, be my blifs! Give me the blessings of the Womb, a healthy and holy seed; which may be *Heirs* of thy blessings on earth after me, and at last joynt *Inheritors* of thy Eternal blessedness in Heaven with me: Even for the sake of thy only begotten Son my dear and only Saviour, Jesus Christ our Lord. *Amen.*

1. Prayer for a Woman with Child.

Lord! Who hast blessed me with a hopeful *Conception*, crown thy mercy in me, with a happy *Deliverance*: From all *frights* and *harms* which may cause miscarriage to me, let thy Providence shield me: From all *errors* and *ills* which may draw thy displeasure upon me, let thy *Grace* preserve me: And for all my *faults* and *failings* past, let thy *Mercy* pardon me! And Lord! let not the Child for the Parents sake be any way unhappy!

Particular Prayers.

the blessing of shape, and perfectness of body and mind be upon it I beseech thee! So shall the Church have a Child, and thou a Servant; My Family a Pillar, and thy Kingdom an Heir: Mine shall be the Comfort, but thine shall be the Glory. O thou who thy self wast once enclosed in a Mothers womb, *Conceived, Bred, and Born*; shew this mercy to me: do it for me dear Jesus thou holy Son of God. *Amen, Amen.*

Prayer against Miscarriage.

* At
Evening
say, this
Night.

Lord keep me from all harms and frights this day, * and that my Womb by no ill accident may miscarry within me, let not my heart by any ill act miscarry before thee: Body and Soul; let thy Mercy and Grace preserve me, now and ever dear Jesus. *Amen, Amen.*

Prayer for a Woman in Travail.

LO! This is the fruit of the forbidden Tree! Our first Mother brought forth sin, and we bring forth in pain for it: Justly O Lord! for I am the Daughter of my Mother: As I sinned in her loyns, so since I came into

into the world I have justified often what she did once, I have sinned! O Lord! I have sinned! O how often have I coveted, what thou hast forbidden! done ill in thy eyes, to do what was pleasing to my own: and been both tempted, and tempter unto evil!

By *Inheritance* therefore and *Purchase*, wrath is my due, misery my portion: and this pain my proper lot: and thy great Mercy it is in Christ my Saviour that the pangs of everlasting death are not upon me! But O thou *Judg of the World*, remember that thou art the *Preserver of men*! preserve me in it, support me under it; make hast, make hast good Lord to deliver me from it, and comfort me after it. O remember not what the first *Adam* had done, but the second suffered! and by his *Immaculate Conception*, and holy *Birth* and *Life*: By the bitter *Passion*, and pangs, and *Death* of the holy Child Jesus; deliver me dear Father in this my extremity! Let the pains of my travail end in the joys of a blessed *Birth*, that may (to the comfort of my Soul) live, and be made an heir of thy kingdom. *Amen, Amen.*

Prayer, after Deliverance of Child.

Lord ! that hast look'd down on thy poor Handmaid in her great distress, I look up unto thee and bless thy Name for my happy deliverance ; that thou hast made me the joyful Mother of a hopeful Child, without visible infirmity or deformity, which might take from my joy ! Go on good God in mercy to me and it. Support me in my bed of weakness, and in thy due time raise me from it with strength. Let my Child live till thou by Holy Baptism hast made it thy Heir, and in that holy and happy state of soul preserve it to thy Kingdom : And let it be my continual care by all good means to preserve it. And good Lord ! From the pangs of eternal death and pains of Hell keep me and it, for ever ! And whatsoever burden of wo, I shall travel under on earth, let me not despair of merciful deliverance, whom thou hast so graciously eased of my late pain and burden.

Thy Power and Mercy is the same for ever : O Lord let it be shewed to thy servant in all her extremity, according

ding as her hope and trust is in thee,
by the merits of Jesus Christ our Lord.
Amen.

Prayer after Christening the Child.

WHat an honour hast thou done
unto thy Servant, O Lord!
Thou hast given me a Natural Birth,
and my Child a new one: What came
polluted into the *World*, is washed clean
in thy *Laver*; for the *rags* of *Adam*,
thou hast put on it thy *Sons Robes*.
My Child is made thy *Heir*, and what
was born by me to a *Cross*, thou
hast begotten again to a *Crown of*
Glory. O Lord! let it be my care to
keep my Child thine; thy *Sons righte-*
ousness on him, and *Spirit* in him:
and let it be my ambition, so to be thy
Child, that I may with it, be inheritor
of thy *Crown*; by the *Merits* of Him,
Who is the *first-born* of his *Brethren*,
thy *Son*, and *Heir of all things*, Jesus
Christ our Lord. *Amen.*

*A Prayer and Thanksgiving
for our Birth-day.*

I Thank thee O Lord for my Birth
this day, but especially, for my New
birth; by that I was made a Man, by

Particular Prayers.

this a Christian ; from that I have a Natural life, from this a Spiritual : that, was to live on earth, this, in heaven, (nor was that to live for ever, but a time on earth.) Lord ! let me not frustrate the end of my Birth ; nor apostate from the Bliss of my Baptism : the State of grace in which this set me, let me ever maintain ; and if by sin I ever fall from it, let me by a true and timely repentance rise again and recover it ; that when I shall go from earth I may come to heaven ; and when leave to live with men, live with thee and thy Angels for ever ; for which end I am Created, Redem'd and Preserv'd in this world. Lord that gavest my life, this day to begin, let it so end ; for his sake, whose Birth, Life and Death, makes all ours blessed, *Who is the Beginning and End*, Jesus Christ our Lord. *Amen.*

Prayer for New-years day.

GOd of my life, who hast given me this day to see a *New-year* begin, let me live to see it at a happy end : And thou who hast a *New-heart* in thy gift, O give that to me, that according to all the good purposes of my soul I may walk in good conscience

ence before thee, and have thy peace within me, and thy blessing all the year upon me; even for his sake, who was content to be born at this time, and this day to be *Circumcised*, and shed his *First* Blood for me, Jesus Christ thy Son, my dear Saviour and Lord. *Amen.*

Prayer for a Widow.

O Lord, that hast taken my Head from me, be thou Husband to me, *1 Cor. 11.* thou that broughtest my soul by thy Blood, to be thy Spouse, do not lose me, do not leave me: Guide and govern me in all my wayes, in all my wants and straits supply me! Thou that art better than Friend, than Father, than Husband, than all; be unto thy poor Child and Spouse who desires to love thee, O be thou unto me all, yea more than all, unto me! And that I may ever have thy love and care, have thou mine ever I beseech thee; let neither World, woo, nor Devil tempt, nor Flesh yield it from Thee: Let no lust defile my heart (thy *Bed*) nor sin blemish my Body (thy *Members*) let both be (as thine) undefiled before thee. *1 Cor. 6. 15.* Where I have failed

led in either for time past, Lord forgive me ! That for time to come I may keep more truly thine , Lord strengthen me ! Behold the desires of my soul are after thee ! Dear Jesus accept me ! Let me live espoused by thy grace, and at last be married to thy glory. To that blessed day, dear Saviour bring me, and for it fit me, and ever keep me, dear Lord, Jesus. *Amen, Amen.*

A Prayer for Fatherless Children.

THou that art the Widows Judge and Orphans Father, I commend to thy Fatherly care my self, and the Children thou hast given me : Lord keep us from the evil of this world, and bring us to the bliss of a better, I beseech thee.

Holy Father ! take my Children to thy care, and teach them thy fear : be thou tutor to their souls, and Protector of their lives, that by thy grace and mercy they may miscarry in neither : let me serve thee in them, and nurse them up in both, for thee !

Assist me with *Wisdom*, and *Grace*, and *Power* to do it, and give them grace in all duty and good obedience to suffer it : Let not my affections be

too *Fiery* or *Fond*; let me not neglect them, nor *distrust* thee. The love and care which is just, let me give them, and so expect thy Blessing upon them. And good Lord, give it to them! Let the Fathers blessing be on them who is dead! let a poor Mothers blessing be on them, who lives! Let the blessing of their Friends be on them, even all that pray it for them; but above all, let thy Blessing, which is above all, be upon them all, I beseech thee; *Father* of mercies, Helper of the Fatherless, Bless them: *Son* of God that hadst little ones in thy arms on earth, lay thy hands on them and Bless them: *Holy Spirit*, that didst appear in the shape of a Dove, behold their innocence, and bless them. Holy Father, Son and Spirit, Bless them with thy Grace, and bring them to thy Glory; and me with them, I beseech thee; even for thy Mercies sake, for thy Merits sake, for thy Goodness sake, thou dear Maker, Redeemer, and Sanctifier of us all, now and ever. Say *Amen*, to the humble prayers which I put up unto thee, in such words as thou hast taught me to say, *Our Father, &c.*

Prayer

Prayer against sudden Death.

IF my Repentance be daily, no death can be sudden to my Soul, O Lord to make my Soul therefore surely thine, let me be every day at a certain, with repentance. And because the sums of my sins are vast, and I may forget my debt and duty, in the daily discharges of my sins, and not repent for all, or not enough; O therefore give me a fair summons to my last end, that I may dye with a clear soul, and make so good an account as thou mayest acquit me of all my sins, for his sake, who paid the price of all in his Blood; even for the dear Merits of Jesus Christ our Lord. *Amen.*

Prayers for one going to Sea.

1. Prayer, for a Voyage.

SEal thou my Pass, O Lord! and then I shall go safe; yea do thou according to thy wonted goodness; go with me, good God! Guide me, prosper me, and return me. O let not my failings follow me, but thy Mercy put them from me; and

and thy Grace in Jesus Christ, accept me. And now save me and mine I beseech thee, and all, that by Land or Sea are in any extremity; for his sake, who is the Saviour of us all, Jesus Christ our Lord. *Amen.*

*2. Prayer, Gratulatory, after
a Voyage.*

Salvation is thine, O Lord! Thine therefore be the Glory; that the Floods have not swallowed me up, and the deep shut her mouth upon me!

And now Lord! who in thy great mercy and goodness hast been my Saviour at Sea, be my guide at Land: Lead me, and shield me, and bless me, that as I desire, I may do; and in thy due time return to live and serve thee in the place and way thou hast appointed on Earth, till I come to the place prepared in heaven for all that love thee; through the Merits of Jesus Christ our Lord. *Amen.*

3. Prayer, at return to Sea.

I Do against cast my self into thy arms; dear Father embrace me for thy mercies sake! Hold my life in thy hand till thou hast brought me to
the

Prayers for one going to Sea.

the *Haven* where I would be; and thence conduct me to the *Home* where I should be: There let me preserve the memory of thy mercies, that thou maist continue the possessions of thy Goodness to me and mine, till Thou shalt please to translate us from our earthly Tabernacles, to thy everlasting Habitations, through the Merits of Jesus Christ the blessed Purchaser of both; for which ever fit us, and prepare us by thy Grace, O God! *Amen, Amen.*

A Prayer, after return home from Sea.

O God, that hast been with me in my *Going* out, and *Coming* in; my Pilot by Sea, and conduct by Land; receive therefore the humble praises of my grateful soul, most sensible of thy goodness! And still, O Lord! Bless me and mine; and let thy holy Spirit so steer our course in the Sea of this sublunary world, that we may escape those lusts which drown souls in perdition; and by the blessed guidance and assistance of thy grace, arrive at last at the Land of everlasting Life, to live, and dwell, and love, and
Laud,

Prayers for one going to Sea.

III

Laud, Adore, Joy in thee, and enjoy thee for ever ; by the Merits of Jesus Christ our Lord. *Amen.*

*Thanksgiving for a Deliverance
from a Storm.*

O Lord ! thou hast made me to see the great dreads and dangers of the Deep ; and I am alive at this day by thy gracious Deliverance ! O let this mercy be ever in my memory ! and let me never forget the Service which I vowed, and owe unto thee for that Mercy. Make me so mindful of that Passeover of the floods, that I may better pass the time of my Pilgrimage in thy fear, till at last I come to have a happy Passeover to thy glory ; even for his sake, who is passed to Heaven before me, and for me ; Jesus Christ our Lord. *Amen.*

Heb. 6.20.

*2. Thanksgiving for deliverance
from a Storm. With a holy
Meditation upon it.*

O Lord ! Thy Providence is above all perils, thy Power above all storms, thy Mercy above all sins ! I have seen, I have seen at once thy Greatness and Goodness O God !
thou

thou wast my *Anchor*, and I am saved ;
 thou wast my *Pilot*, and I am preserved. When no hope but to perish for
 earth, then I had it, and am help'd
 from heaven. Praised for ever be thou
 the God of my help ! Praised for ever,
 and every way, be the God of my sal-
 vation ; *Yea whilst I live will I praise*
thee in this manner. For thy Mercy O
 Lord, thine infinite Mercy it is, that
 I am preserved and live ! Lord, let those
 dangers never depart from my mind,
 that thy deliverance may never go out
 of my heart, but, that I may ever be
 mindful and careful of thee and thy
 Service for it, all the days of my life !

O let me keep with joy the memo-
 ry of those waves which came over ; but
 went off my head, as the great *Pass-*
over of my life. And let thy tempest
 be made a *Temple* to me, to call me to
Pray unto thee, and *Praise* thee, the
 God of my life ; to teach me to *Fear*,
Obey, and *Trust*, and *Serve* thee better
 every where, whilst thou shalt continue
 to me, those dayes.

Pl. 107, 17 1. *Even thy Creatures, how terrible*
 Nah. 1. 3, *are they, O Lord ! All hearts are afraid*
 4, 6. *of thy Tempests, and melt at thy storms !*

O let me in this glass of their terror see the dreadful face of thy angered Majesty! At which the depths themselves do tremble, and the foundations of the world are discovered, even at the blast of the breath of thy nostrils, O Lord! And let me never presume to exalt myself against thee, but ever tremble before thy face!

Apo. 1. 15.
Psa. 18. 15

2. *At thy word the storms did cease their rage, and lye still. O God! if any tempest shall arise in my passions through my frailty, let it cease at thy command: let not the Seas obey thee, and my soul rebel against thee!*

Psa. 107. 29

3. *Thou hast presented the horror of a tempest to my eyes and ears; O Lord keep me that I never feel a tempest in my Conscience! let a raging Sea never run in my Soul to raise up storms in me, more dreadful than death: And that I may never be drowned in the depths of despair, Lord keep me from the overflowings of wickedness. Let not presumptuous sins have any dominion over me; let the conversation of the wicked never cleave unto me!*

Isa. 57. 10.

Psal. 18. 3.
Psa. 19. 13.

4. *Thou hast in this great extremity of danger manifested to my Soul thy ready and mighty help for deliverance:*

Psa. 102. 23

Psal. 93. 3.

Even.

Even when the waves were about to overwhelm me; then, even then, O blessed God, did thy goodness save me! O let this experience of thy mer-iful power and aid, make me to trust and stay my Soul upon thee in all distresses and dangers whatsoever shall hereafter befall me!

5. O let not any temptations of the vanities of the Land, drown in me the memory of thy Mercies at Sea! but against all temptings to offend thee, let this Tempest thus arm me: Had I been in that hour tempted to sin, O God, would I, durst I then have offended thee? And now that I am by thy Mercy delivered, shall I yield upon any temptation to sin against thee? and break my great Obligation and Vow to serve thee.

6. O let these waters which did fright, but not drown me in the Deep, be apprehended as a new Baptism, in which thy hand was pleased at once to sprinkle and teach me, that my cheeks are to be wet daily with the brinish tears of repentance for my sins; and the fresh springs of joy are to flow from my eyes for the goodness of thy deliverance: Thy waters came over me, but confusion did not cover me: my face felt the danger, but thou hast saved my head, O Lord my God!

O Lord I beseech thee do thou thus sanctifie these great passages, of thy Providence to me; that whilst I live, thou maist have from me a better *Service*; and when I die, I may receive from thee, a better *Salvation*; even for Jesus Christ sake my dear and only Saviour. *Amen.*

Prayer before or in a Journey.

O Lord who hast set thy *Angels* to *Ps. 91. 11.*
keep us in all our wayes; charge
that *Convoy* with me, in whose
heart they are! Forgive me, that I have *Ps. 84. 5.*
gone astray from thee, and give me
Grace to go no more astray; and be not
extream to make all errors and wan- *Ps. 130. 3.*
drings from thee (who then, O Lord,
shall be preserved on earth, or saved in
heaven?) Let thy holy Spirit guide me
this day and ever in the ways which
please thee; and thy blessed Protection
be over me, and all with me, for
his sake, who is the *Way, the Truth and*
the Life, even for Jesus Christ his sake.
Amen.

Prayer

Prayer (Gratulatory,) after a Journey.

LOrd, thou hast been with me in my Journey; and (as I prayed) I have passed the perils of the way, by the Conduct of thy Providence; and where I would be, I am, by the favour of thy Conduct: Blessed be thy holy Name, O Lord for all thy Goodness!

How many have miscarried, and do daily many ways? and even so might I have done, had it not been for thy favour; blessed be thy name for it; yea, for all the Preservations of my life, and the Mercy to which I owe those Preservations; blessed for ever be thy Holy Name!

And still, O Lord! So magnifie thy Mercy in my Protection on earth, that thou mayst ever be blessed of me, till I am Blessed with thee in Heaven; through the Merits of him, who by his Blood bought that Blessedness for us, and in our flesh sits at thy right hand to save us, Jesus Christ our Lord.
Amen.

Prayers



Prayers for a Souldier
in a just Warre.

1. *Morning Prayer, for one in Warre.*

O LORD! In dayes of Blood
there be many hours of
Death, (what minute may Read
Psal. 140.
not be that hour?) O let me
then, think of mine! think of it, and
prepare for it!

Thy *grace* give me so to do this day,
and thy *mercy* for what hath been
misdone before it; that when my life
shall end on earth, I may begin where
it shall never have an end: Mean
while, let me live to do thee more
honour, (if it may stand with thy plea-
sure;) and see a happy *Peace* to be the
purchase of this War, that I may so
live, (to my Prince, Nation, Church,
Religion, me, mine, every way happy.)
And do thou therefore guide my
Soul this day, and Guard my life from
all evil and danger, for Jesus Christ his
sake; In whose words I pray it, saying,
Our Father, &c.

2. Eve-

2. Evening Prayer, for one
in Warre.Read
Psal. 21.

Lord! Who hast been my *Shield* this day, be my *Watch* this night; that I may be safe from the swords and hands of all Enemies, and by the *Guard* of thy goodness preserved to bleſs and ſerve thee the next day; for, and in thy Mercy through the merits of Jeſus Chriſt, in whoſe words I pray it, ſaying, *Our Father*, &c.

3. Prayer before Battel.

Read
Pl. 143. 21
& 23.

O Thou *ſhield of thoſe that put their truſt in thee*! Be his ſhield, whoſe hope is only in thee, and in thy Mercy, only: Mercy Lord grant me for all my ſins paſt, and Pardon me! Mercy grant me in my preſent perils, and preſerve me! Mercy grant me good God in my attempts this day, and Proſper me!

Heb. 2. 10. O bleſſed Captain of my ſalvation, dear Jeſus, who didſt ſhed thy Blood for me, ſhield me now that am to fight for thee, and all engaged with me: Have mercy on us all, dear Jeſus, and give us Victory. *Amen, Amen.*

Our Father &c.

4. Thanks-

4. *Thanksgiving after Fight.*

Lord! that hast been the shield of
thy Servant, I give thee, the glory
of thy Goodness: And still Lord, in
all dangers be my shield, that I may
give thee yet more glory! For that
thou hast given me to see many fall,
and my self stand; that thou hast
shewed me this day many wounded,
and kept me safe: Glory be to thee
O Lord, for thy Mercy for ever, by
Jesus Christ our Lord. *Amen.*

Read
Ps. 28. 30.
124. 128.
After Vi-
ctory, 26.
98.

Our Father, &c.

5. *Prayer, for one wounded
in War.*

O Lord! *Thou woundest and healest,* 1 Sam. 2. 6.
thou killest and thou makest alive!
I do beseech thee therefore to heal him
in thy Mercy, who is not wounded
without thy Providence.

Lord Jesu! Thou good and great
Physitian of wounded bodies and souls;
who never failest to cure whom thou
pleased to recover! Take him to thy
care who is wounded in thy Cause:
and even for thy tender Merits sake I
beseech thee, heal his soul of his sins,
and his body of his wounds.

O

Prayers for a Souldier, &c.

Isa. 53. 5.
1 Pet. 2.
24.

O thou who thy self wast wounded, and sheddest thy Blood for him, and us all; in this bleeding condition of his, let thy Blood be his Cordial; and thy Wounds, his Remedies. And thou *Lord of life*, who on earth with thy Word madest the sick and wounded to recover; yea, the dead to live: say unto him from Heaven, Live and recover, that he may serve thee more and better on Earth. And now and ever fit and prepare him with thy grace, that when he dyes, he may live and reign with thee, in Heaven; through thy blessed Merits and Mediation, who wast wounded and slain, to heal and save us all, O Jesus Christ our Lord, our Life, and only Hope, and Succour, and Saviour, in life and death. *Amen.*

Prayers for the Sick.

1. *A Confession and Prayer, for
mercy and Deliverance.*

O Lord! I do humbly confess to the glory of thy Justice, that the sickness which I suffer, is the fruit of my sin; the root of mankind was poysoned

poysoned with it, and I am a branch of it; yea, and am much, and many wayes polluted by it, and so am (like my root) a poysoned branch.

I am therefore a child of death, and Heir of the Grave (the Issue of his sin) and sickness is my portion as I am his Child. Ro. 5. 12.

But Lord I am the seed of a *Second* 1 Cor. 15. 47.
Adam; look at me not as I am in the First, but thy Christ; a graft of that holy stock, the *Root* of Jesse, the *Branch* of righteousness, the holy one of God; Isa. 11. 1. Jer. 23. 5.
for his pretious merits sake, forgive me my sin, and have mercy on me in my sickness! And, O dear Jesus, that didst take flesh and blood for me, Joh. 5. 14.
pity me poor flesh and blood groaning before thee; comfort me and succour me, help me and heal me, even by the merits of thy pretious blood, I beseech thee. *Amen, Amen.*

Prayer, for Patience in Sickness.

I Am thy Prisoner, O Lord! *Chained* by infirmity to a Bed of Pain; but let me not fret, even because I am thine: Thine, whose chain I cannot break! Thine, who dost draw me to thee, by this Chain! Thine, who for

G

my

Prayers for the Sick.

my sin, dost justly bind me! Thine who knowest when it's best to loose me! Thine, who seest what lyes upon me! Thine who hearest every groan within me! Thine, who for my sins mightest, bind me in everlasting chains, and sendest this sickness to save me!

O Lord! since I am so many wayes thine, let me submit to thy chain, and lye (as thy Prisoner, so) thy Patient before thee; and let thy pity in thy good time release me, and charge not the errors of my infirmity upon me, for Jesus Christ his sake. *Amen.*

A Devout Meditation for
the Sick.

I.

Joh. 5. 14.
Rom. 3. 9.

O Lord I am Sick! My Sin makes me. I have actually inherited Adams Original guilt. And therefore do not blame thy Providence, but my self, for my ill; Confessing, that how sadly soever, I lye justly, Visited now before thee!

Pf. 38. 3. 4.

Joh. 1. 3.

Acts 9. 36.

Luc. 16. 20

2. O Lord, I am Sick! So thy best Saints have been. Lazarus thy friend, Dorcas thy dear Disciple. Poor Lazarus

Lazarus was all sores. Rich Job, all
boyls. Hezekiah chattered like a Crane. Job 2. 7.
David was like a Pelican. I am no bet-
ter than my Fathers. Thy dear Ser-
vants, O Lord!

3. O Lord, I am Sick! In danger to
die, so all must once, and so must I. Heb. 9. 27.
And if now in thy favour, O Lord, Ps. 89. 47.
let it be even now! Let me not live to lose
thy Favour, nor die in thy displea-
sure! O my God, I desire what thou Phil. 1. 21,
wilt, to live or die; So be it with thy
Favour!

4. O Lord, I am Sick! But thou
canst make me Well. Thy hand O Christ, Mal. 8. 16.
healed all, thy Word will heal my Sick-
ness. Speak the Word O Lord, and
thy Servant shall be Whole! I believe
it, I beseech it! Let me lye still O
Lord in hope, and with patience Wait
thy Word!

5. O Lord, I am Sick! So I was, and
thou didst make me well, Even when
I was at the point to die, thou didst but
say, and I did live. And for a lan-
guishing, had a healthy Life. And thou
canst do by me, as thou did.

6. O Lord, I am Sick! But thou wilt
make me well. As an Angel of Hea-
ven that cannot be Sick! O let me never

be so fond of earth as to be fear'd of heaven, nor so love to live and be a man, as to loath to die and be an Angel.

Phil. 1. 23.

Job 33 17

7. O Lord I am Sick ! But that may make me Well, shew me my sins, quicken my Repentance, excite my Piety, exercise my Patience, dead my heart to this world, prepare and raise my soul for a better Life: make my malady thus to be a Medicine, by thy Grace O Lord, and even in health I shall not do so well !

Pro. 14. 30

Tic. 1. 13.

2 Tim. 1. 7

Pf. 119. 80.

Pro. 18. 14

8. O Lord I am Sick ! Sick in body, but let my heart be sound. Sound in thy Truth, that I be not seduced Sound in thy Fear, that I be not over tempted. Sound in thy Peace, that I be not over-troubled; that neither Man nor Devil, Flesh nor World, delude me or deprave me. Make me O Lord, and keep me so sound !

Lu. 23. 33.

Mat. 27.

34. 46. 29.

Lu. 23. 44.

Joh. 19. 37

Isa. 53. 5.

9. O Lord, I am Sick and in Pain ! But O dear Saviour ! What is my Bed to thy Cross ? What is my Bitterness to thy Cup ? What are my Groans to thy Cryes ? What are the restless thoughts of my Head, to thy Thorns ? What is my derry sweat to thy bloody Agony ? What are my faintings to thy Wounds ? What are my pains to thy Passion

Passion for my sins? O let me see thee on thy Cross, that I may suffer whatsoever I feel with Patience, because so justly from thee, so little to thee, and for thee!

10. O Lord I am Sick! So are Millions at this instant, as much as I, and thousands more. And were I the most, what is the pain of my Body to the sin of my Soul? What is my bed to Hell? My woe to the worm? My Fever, to that Fire? What is all my momentary * Or distress, to that Infinite and Eternal * Or distress? O Lord, how great is thy mercy, (if not that layest but that upon me, when all this, that Distress is the due of my sin?

And now Lord, In these humble and holy thoughts, do I lay down my life at thy feet, and leave my soul in thy Hands! O God, look upon me, take care of me. Appoint thy Angels my Keepers, be thy self my Physician! The blood of Jesus my Remedy! Let thy Providence watch with me! Thy Mercy make my Bed in my sickness! Thy Peace, lay the Pillow under me! Thy Favour draw the Curtains about me! let thy left hand of Power be under my Head, and thy right hand of Love em-

Job 11. 19 brace me. Let the Visitations of thy
 Job 32. 8. Spirit refresh my Soul, and the Inspira-
 Rom 8. 26. tions of it defend me, that the evil one
 Eph. 3. 16. do not annoy me. Under thy wings O
 Psal. 36. 7. Lord is my Refuge, and into thy Arms
 Psal. 63. 7. I cast my self. Hold me, and keep
 Deut. 33. 27. me, and comfort me, and let me lye and
 27. Omit rest, and sleep in them, [this Night] I
 chs if not beseech thee O God of my life, and hope,
 a Night. and all mercies, through Jesus Christ our
 Pl. 18. 35. Lord. Amen. *Summe of it at 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.*
 Pl. 73. 22. 27.

ibid. O. Visitationes quibus a malo salvus sum.

ibid. O. Visitationes quibus a malo salvus sum.

ibid. O. Visitationes quibus a malo salvus sum.

ibid. O. Visitationes quibus a malo salvus sum.

ibid. O. Visitationes quibus a malo salvus sum.

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ibid. O. Visitationes quibus a malo salvus sum.

ibid. O. Visitationes quibus a malo salvus sum.

A wholsom Meditation for one recovered of Sicknes.

I Am Recovered O Lord! But who-
 soever was the Min., thou art the
 God of my Health! Whatsoever was
 the Medicine, thine was the Remedy!
 Psal. 118. 27. Whatsoever took the Care, thou didst the
 Psal. 118. 27. Cure for me! And so let me eye them, and
 Psal. 118. 27. thee, with due respect to Both. To the Phy-
 Psal. 118. 27. sician as the Instrument of my health,
 Exous. 16. to thee as the Author! to Medicines as
 Pl. 147. 8. the Means! to thee, as their Maker!
 Pl. 121. 3. to Friends as my helpers in infirmity,
 1. 2. 1. 2. 3. to thee, as my Keeper. Let me be-
 hold Physicians as thy hands to reach
 me

me: Health, and Friends as thy Eyes, to look to me in Sickness (and therefore for thee, kiss those Eyes and Hands) but thy goodness let me adore as the Head to those Eyes, and Arm to those Hands; without which they could neither look, nor stir to my Health. Let me see more Providence than in their Eye, and Help than in their Hand, and yet thine in them let me see. Thy due Glory let me not give to them, lest I bless an Idol for my Cure. Their due thanks let me not take from them, lest I be a thief. Right to both let me do, that I be neither their Robber, nor thy Idolater!

2. I am Recovered O Lord! But of those Millions at the same time Sick, how many are Dead? Of thousands brought to Bed of the same Disease, How many buried? Of better life before thee than I have been, and of greater use (many of them) to the Church and World, than I can be! Of this thy Singular Goodness and Mercy, make me humbly sensible O Lord (even that I am alive) ^{Ps. 30. 2,} ^{13.} ^{Ps. 146. 1.} ^{Ps. 116. 2,} that whilst Breath lasts to live, I may be thankful for my Life!

3. I am Recovered, O Lord! But yet, when thy Day, and my Hour comes, must Dye. And long it cannot be,

Heb. 9. 27. thou knowest how soon it may come!
 Pl. 89. 47. My life is a tenement held at the Will
 Ps. 31. 17. of thee my Lord; and my health a more
 sickle hold than my life. Whilst I
 have it then, let me not mispend the mi-
 nutes of remaining time, on vile, or
 If. 90. 12. Eph. 5. 16. vain things or ends, but redeem what
 1 Pet. 1. 3. was lost in lust, to serve to thy Ho-
 Gal. 6. 9. 10. nour, and my happiness. By a pur-
 Luc. 1. 74. chase of that blessed Eternity, for which
 I have and hold my little Lease of life
 and time.

Jch. 5. 14. 4. I am Recovered O Lord! But not
 to sin, but serve thee! Let me not be-
 cause I live more, Sin more, lest a worse
 thing befall me: Some grievous Dis-
 ease of Body, or more fearful Sickness
 of Soul. A Body sick or Heart hard
 to death. If when thou lookest for an a-
 mendment for my health, I make a Ke-
 lapse to sin and sickness, what hope for
 Soul or Body of life? For that wrong of
 thy mercy what can I look for from thy
 Justice, but, that since my sic^k bed hath
 made me no better, Death will make my
 next Bed, and Vengeance lay me in that
 deadly sleep; from which I shall have no
 hope or joy to awake.

5. I am Recovered, O Lord! Thou
 hast given me what I did wish (my health)
 let

let me give thee what thou doſt will
thy Service.) I owe it ever, by the
double obligation of thy Precept, and the
preservation of my life, but now by the
bond of my Promise too: O let me pay at
least, once what I owe thee, lest I incur a
trip'e penalty, as an undutiful, un-
thankful, and unfaithful man, and
make double forfeiture both of health
and Soul, for being a breaker both of Law,
and Vow. What I would be in Sick-
ness, let me be in health, and with what
Conscience I did desire to dye, let me
have care to live; lest when Death comes, *Isa. 38. 3.*
I want the Cordial of good life to revive
my Spirit, and have the Corrosive of
my Hypocrisie or Apostasy, to gnaw my
heart; and for being false in Sickneſs, or
foul with health, thou deny me all fur-
ther either heart or Countenance for
hope. And a just horror seize my Dying
soul for living in such profane Sights of
t'y Laws, against both thy Mercies and
my Promises.

6. I am Recovered O Lord, and
from falling to my Grave, am rais'd off
my Bed, let me look at my life as a Resur-
rection from the dead, and an exchange
of a dying for a living life. And since
thou O God hast given me an estate of two

lives on earth (one by my Birth out of the Womb of darkness, and another in my health from the Bed of Sickness) let me live to be once thy Servant. Dedicating the New-life wholly to thy fear; and if for years past, the old have been too much profane, Have more Religious care (all my dayes to come) to keep holy the Dedication.

Isa 38.20.

7. I am Recovered, O Lord in Body! let me be so in Soul. (Pray and Endeavour to the utmost that I be.) And see, and know, why I should. Let me value my Bodies health as my Jewel of Comfort, but my S u's, as the Crown of my rejoicing. Look to the Bodies as the Casket-whole, but my Souls as the Jewel-health. With my health then I beg thy Grace, O God! A well Soul to my sound Body. Perfect thy Cure O Christ: Heal me not half, but whole, (Soul and Body.) Give me as much Conscience to seek the one, as I have Sense to find the other, lest when I have my body sound, but leave the Soul sick, both Soul and Body at last die eternally of that sickness! Sanctifie my sickness past, to be an Antidote against the plague of sin, and my bodies health to be my Souls Cordial.

8. I am Recovered, O Lord! And have diſcovered too; how unfit a Season a ſick time, how unfit a Place a ſick bed; how unfit a Perſon a ſick man is; to work that good and great work of thy Service, and his Salvation, out At once to attend the buſineſs of Health and Heaven! to Recollect his waxes in a ſcattering of his wits, when Head is diſturbed, Heart oppreſſed, blood on fire, humours in rebellion, ſpirits diſordered; all the Powers of Mind weakened, limbs of body vanquiſhed, ſtrength taken away: To love and ſerve the Lord, with all my Heart, with all my Soul, with all my mind, with all my ſtrength, when all Advantages (which fleſh and blood can yield) are given and taken by my Ghottly Enemy, to fight him for a Crown! when I can better run than pray the aids of Heaven, and for rejecting the offers and ſuccours of Grace in health, may juſt'y look that God will rather forſake me, than aſſiſt me, and yield me up than defend me in my ſickneſs. When death and wrath at once charge me, and Conſcience of no good done, doth ſhrink and will not ſhield me, nay with the freſh memory of all my ill, as a ſword, wounds the Spirit that ſhould ſuſtain

Pro. 8. 14. sustain me, when I cannot repent for want of Abilities; no Memory, no Mind, no Will to such a Work; no Mouth, no Eyes, no Knees for such holy Business; when (if I had all Powers to repent) I cannot amend for want of time, my Soul being readier to depart from the world, than sin; and my Body in a posture fitter to trouble than serve my Soul. Wo is me! How should I turn my heart, that cannot turn my self! By the experience I have had oftentimes in sickness, let me learn the wisdom whilst I am in health, and strength, and best vigour of age and spirit, to undertake and overcome the high, holy, and hard and only necessary Business of Heaven.

9. I am Recovered, O Lord! But how many at this very Day, this Hour, this instant, are sick as I was, and worse than I have been, shaken, torn, racked, ground, burnt, down'd, strangled, wasted, with Palsies, Colicks, Gouts, Stones, Fevers, Dropsies, Quinsies, Consumptions; groaning, crying, roaring, under those sad Maladies of men, and sore torments of Mankind! O let me not be out of Pity, because out of Pain! Let me not deny them

Prayer

Prayer or Help; what heart or hand can do in pity! And O Father of mercies that hast both a hand and heart to Help; be Physician and Comforter to them all! Help them good God to patience, comfort, hope; Physicians, ghostly and bodily, Friends, Counsels, Medicines, Means, Necessaries; for saving of Soul, Sustenance of life, Remedy of Health, and a happy recovery of them all!

10. I am Recovered, O Lord! But what is my health to Heaven! That perfect and perpetual temper of both Soul and Body! Where the Soul is without all possibility of Sin, and the body of sickness. Mind without Error, Will without lust, Memory without fail, Conscience without guilt. Understanding a Seraphim, the heart a Cherubin, the Soul animated by God as her Spirit; and united to God (as her Soul) strong and vigorous to all operations of healthy and happy life to Joh. 17. 13 Eternity!

Where the Body shall not need to feed or sleep; nor fear to be diseased or deformed; nor grieve for any ill humour or accident! nor suffer either death or decay: But be purified to a Spirit Phil. 3. 12 Immor-

immortalized and exalted to an Angels
 Luc. 20. 36 Estate, (full as the Sun is in his strength)
 Mat. 3. 43 of all beauty and glory. Able and apt to
 all heavenly functions and offices, fit for
 a glorified body to perform to Gods
 high Worship, and mans eternal Bliss,
 by vertue of an indissoluble Bond and U-
 nion, with her seraphical and beatifical
 Soul.

O let me neglect no earthly Medi-
 cines to procure my self that heavenly
 health! Let the Church be my Air,
 the Bible my Garden, Meditation my
 Walk, the Closet my Arbor, Prayer
 my continual Breath, Repentance my
 daily Labour, Fasting my weekly
 Diet, Alms my constant Exercise,
 Affliction my Bread, Tears my Wine,
 Psal. 16 3. an Eucharist my Feast, the Saints my
 & 42. 45 Musick, thy Angels my Keepers, Di-
 Ps. 91. 11. vines my Fathers, thy Peace my Rest;
 1 Cor. 4. let me make a Prison my House, a
 15. Rack my Bed, Chains Amulets, my
 Blood a Bath: do every thing of a Saint,
 Suffer any thing as a Confessor with
 life, as a Martyr to death, so be it Me-
 dicinal and Soueraign for my Souls
 Health.

And when I have done and endu-
 red all, let thy Blood, O Jesus Purge
 me

me that I be not foul, and thy Spirit,
 be my Cordial, that I do not faint. Thy
 Word my Prescript, that I do not erre.
 So, let my bodies health on earth, whet
 a holy appetite and hunger to my souls
 in Heaven!

Joh. 1. 7.
 Rom. 8. 26
 Joh. 14. 16
 Ps. 119. 9.

I am Recovered O Lord! How hap-
 pily, if I recover all this good by my
 Recovery. Be more hopeful in Provi-
 dence, more thankful of Life, more
 mindful of Death, more fearful of Sin,
 more dutiful in Service, more careful
 of Soul, more watchful of Time, more
 pitiful to Man, more chearful for
 Heaven.

O Lord God of my health and Salvati-
 on, who hast given thy Servant a present
 health of body for sickness. Receive my
 thanks, and bless my Resolutions which
 I make, and hearken to the Prayer,
 which I pray before thee; that when the
 sickness comes which will be my death:
 My greater, fear of Sin and better Care
 of thy Service, and my Soul and Time,
 and Heaven and Piety on Earth, may
 give me a Recovery of that Paradise
 which by Adams sin was lost, and brought
 in sickness and death on all his Poste-
 rity, by the loss. Te'a of the better and
 higher Paradise in Heaven, where shall
 be

Gen. 3. 24
 Rom. 5. 14
 Lk. 23. 43
 2 Cor. 12.

Meditation for one

be no more Power nor possibility to Sin,
sicken, or die for ever! Grant this for
thine infinite Mercies sake, O Lord
God, Father of Heaven, the great Hel-
per and Healer of all infirmities! Grant
Ps. 103. 3. this for his infinite merits sake, whom
thou hast made to be mans Jesus, the
Son of God, by his blood the Healer of
all Souls, and Saviour of the World!
By the infinite vertues and works of thy
holy and eternal Spirit, which by his
Grace helps and heals all souls and sins,
in that Blood. Father, Son and holy
Ghost, Grant me this full and final
recovery in Soul and body, now and for
eternity. Amen, Amen.

*A Thanksgiving for Recovery
of Sickness.*

Ps. 116. 21. **W**Hat shall I render unto the Lord
for all his benefits done to me?
The Snares of death compassed me, and
the pains of Hell tooke hold upon me:
I found woe and misery, then called I
on the Name of the Lord, and he heard
me: yea thou Lord, wast he that helped
me! Thou art my God and I will
praise thee! It was not man, it was
thou that healed me: All Physicians
are

are of no value, all Medicines vain without thee: Thy mercy, O Lord, was my *Balm*, and I will magnifie it: Thou wast my *Physitian*, and I will praise thee: My heart in all extremity shall therefore trust in thee: My lips shall speak of thy praise, and my life honour thee.

I will not be so wretched as to offend thee with the health thou hast given me; with the life anew bestowed on me. O Lord! Keep that wretchedness for ever from me! Thy Grace therefore ever give me, to have in all my wayes, this mercy and thy glory before me, even so be it I beseech thee, O Lord, for Jesus Christ his sake. *Amen, Amen.*

Prayer against the Plague.

O Lord! Pestilence is thy arrow, and my sins have made me thy mark; nor canst thou miss me in thy justice: But spare me, Lord spare me in thy mercy! though I deserve the stroke for my self, spare me for my Saviours sake, let his innocency be my *Shield* and

Ezek. 15.
16, 17.
Lev. 16. 5.

and his Blood my *Antidote*. (O Lord, I have, I wish, no other antidote or shield :) By the Sovereign and all-saving Merits of his I beseech thee, pardon my sin, and spare my life.

Spare my *soul*, that it may better serve thee, spare my *body*, that it may better serve my soul : Spare my *heart*, that I may keep it more carefully for thee : Spare my *blood*, that my spirits may be more active to serve thee.

Psal. 1. 1. And as I pray Pestilence from my body, so I beseech thee keep it from my soul. Preserve me from the *house*, and shield me from the *chair* of Pestilence. As from infected Bodies, so from Spirits, which breath Errors and Vices, (Pests and Plagues of souls.) From all *mortal* diseases defend me, Body and Soul ; but from those *fearful* Ones, above all, I beseech thee, and all those thou hast made near and dear unto me ; dear Saviour do it for thy mercies sake. *Amen*.

Prayer for one Infected with
the Plague.

Ex. 9 15. I Am struck, O God, and by thy Hand ! I beseech thee, let me bleed in

in thy Arms; in thy Arms of Mercy, let me depart, if I must dye; but Lord, embrace me with thy favour, that I may live! Live out this danger, and see thy deliverance; out-live my sins, and do thee more Service. Meanwhile, mercy, Lord, for *Jesus* his sake, mercy to thy poor Servant: Pardon to my sin, comfort to my Spirit, Acceptance to my repentance, strength to my faith, life to my charity, Salvation to my soul, that whether I live or dye, I may be thine, O Lord! who to redeem and save me, didst both live and dye: In Virtue of thy Blood that sole and Sovereign Antidote and Sanctuary of bleeding Sinners, thy dear and pretious Blood, let my soul live if my body dye: but (if thy blessed will) both live to praise thy Goodness to both: Lord cast my sins behind thy back, and hold me in thy Arms. Into thy Arms of Mercy I cast my self (Body and Soul) my only hope and refuge, and rock of my salvation, is in thy blessed Merits, and Blood, dear *Jesus*! Take me; and keep me in thy Arms, now and ever, and especially, in my last hour and agony, have mercy on me I beseech thee. *Amen.*
Amen. *Thanks-*

Ro. 14. 8.

Is. 38. 17

*Thanksgiving for one recovered of
the Plague.*

THou hast smitten, and thou hast healed me, O God! The blow was grievous, thy help is greater! The blow was just, thy help more gracious! My sins deserved death, thy mercy hath spared my life. O Lord, with an humble, thankful soul, I do acknowledge (as ever, so now especially) from thy good hand, my present life and health. And now I humbly beseech thee that my heart may smite me, that I have ever rebelled against so good a Majesty; and thy grace keep me, that I never more lift up my hands against so great a goodness. O let not the Pestilence go from my body, to my soul! let not Satan and corruption poyson and perswade my spirit, to sit in the Chair, or stay in the House of pestilence: Let not others be infected with sin by me, nor me by them, lest

Joh. 5. 14. thou be more provoked; and the plague gone, return in a greater judgment. My God, my help, my health, my hope, my life and comfort, be thy Name ever blessed, that hast spared my soul and life: O let it be no more

more dishonoured by me! That keeping from the infection of an evil world, I may live in the Bliss of a better; where is neither sin nor sickness to infect soul or body, but perfect health, strength, grace, and glory in thee and with thee, to all Eternity: O Jesus my only Refuge, and the Horn of my Salvation! So be it, Amen, Amen.

Prayer for one at the Hour of Death,
to be said by the Sick, or some for
him (altering the person)

1. *Prayer for one at the point
of Death.*

GOd the Father, his mercies be about me! God the Son, his merits be upon me! God the Holy Ghost, his comforts be within me! Holy Trinity, preserve, strengthen and support me; that my death may be precious in the sight of the Lord, and my Soul live with thee to all Eternity. Amen, Amen.

2. *Prayer*

2. Prayer for one at the point
of Death.

Father of mercies, let thy love be to him! Saviour of the World, let thy merits be on him! Comforter of departing Souls, let thy Peace be in him! Father, Son, and holy Spirit, defend a child of thy Family; Save a Lamb of thy Flock, keep a Member of thy Church; O thou one and only Lord God of Heaven, command thy holy Angel to tender him, and forbid evil ones to trouble him! deliver his soul, discharge his sin, seal his pardon, heavenly Father, by thy holy Spirit, in the Blood of Jesus. Amen, Amen.

3. Prayer for one at the point
of Death.

Lord Jesus! Succour this dying Soul! Make passage for him by death, to a better life; purge his sins in thy Blood, and prepare his Soul by thy Spirit, and receive it to the glory of thy Father! Jesus, that didst so dearly purchase it, make hast to receive it. From the pangs of present, and pains of everlasting death; good Lord

Lord deliver it, deliver it for thy mercies sake. *Amen, Amen.*

A Thanksgiving for the happy Departure of Friends Deceased, with

A Prayer for ours, and others living.

Lord, receive my praises for those for whom thou hast had my Prayers! That thou hast been mercifully pleased to take them from their sins, and woes; and receive them to thy joys and bliss! Even so Lord! *Pretious in thy sight is the death of the Saints.* And pretious in the sight of thy Saints, be thy goodness for ever. O God! And let all thy Saints and Servants which now live and fear thee, find thee a God of Comfort and mercy in their Extremity! So be it to me (the unworthiest of all thine) in my last hour and agony, For his sake, who is our only hope, and help, and shield of our Salvation, both in life and death, Jesus Christ our Lord, *Amen.*

Thanks-

Thanksgiving after Death, &c.

Thanksgiving after Death,
for one departed.

Say this Scripture.

*Return unto thy rest O my Soul! for the
Lord hath dealt bountifully with thee.
Precious in the sight of the Lord, is the
death of the Saints. Psal. 116. 7, 15.*

*Blessed are the dead that die in the Lord:
even so saith the Spirit, that they rest
from their labours. Apoc. 14. 13.*

Then pray thus.

THOU that hast sent for this Soul,
out of the prison of this Body, to
come to the Palace of thy Bliss, re-
ceive our praises O Lord for his happy
Deliverance. From pangs to joys,
from trials to triumphs, from earth
to Heaven! O Lord, we beseech thee,
admit our humble Lauds to attend
him in thy presence, and with them let
our prayers enter before thee; that as
he, so we, in thy good time, may come
and present our *Hallelujah's* with our
selves, in thy sight. And meantime lead
a godly life, to have a blessed death.

Lord, let us not forsake thee now,
that thou maist not leave us then! In
that last and great *Hour* (upon which
follows an Eternity of weal, or woe)
Lord have mercy on us, and do
not

not forsake us, and therefore let us have the fear of it, and thee, now and ever, before us; that as we believe our * Brother departed is, we may be * Or Sister blessed in, and by our death: grant we may dear Jesus. *Amen.*

*A general Thanksgiving
for Gods mercies.*

O Thou high Majesty of Heaven! how hast thou filled me with the favours of thy Bounty? how great hast thou been in thy goodness and Mercy; how gracious in thy Providence to me? Thou hast poured the blessings of heaven and earth upon my head. Thou hast loaden me with thy gifts bestowed upon me, in *Creating, Redeeming, and in Preserving* me.

In my *Creation*, thou gavest me thine *Image*, and madest me more noble than all the Creatures of the earth. In my *Redemption*, thou gavest me thy *Son*, and madest me more glorious than the Angels of Heaven. In my *Baptism*, and *Regeneration*, thou gavest me thy *Spirit*, and hast made me more happy than millions of men in the World.

Psal. 8 6.

Heb. 2. 16.

Tit. 3. 5.

Thou hast given thy self to me, Lord, *Tit: 2. 14.*

H

what

A general Thanksgiving, &c.

what could'st thou do more for me?
Thrice blessed, yea for ever, be thy
Glorious Name, for thine infinite
Grace, Mercy, and Goodness to me!

And in thy *Providence* for this life,
how abundantly hast thou blessed me!
in [*health, wealth, body, mind, &c.*
and] many, and many mercies, vouch-
safed me. In my *Weakness*, thou hast
strengthened me: In my *Dangers*, thou
hast delivered me: In my *Distresses*,
thou hast comforted me: In my *Pray-
ers*, Thou hast heard me? In thy *Judg-
ments*, thou hast spared me, to this
day, preserving my life, and making it
many ways joyful to me.

And, not for any good in me, O
Lord, hast thou been thus gracious to-
wards me! My ills on earth have been
many, my ingratitude great, against
thee. For them thou mightest for
ever banish me from heaven, and with
my sins cast me into hell, amongst
those that offend thee. For thy own
goodness and great Names sake, hast
thou been thus bountiful and merci-
ful to me: O fill my heart with thy
love, that my mouth may pour out
praises to thee! Ravish my Soul with
thy goodness, that my heart may ever
love

love thee! Fill my life with thy fear, that as my lips my thoughts and deeds, may ever honour thee! Let me not be so wretched, as to forget thy mercy; so wicked, as to abuse thy blessings: Let all that I am, and have, serve thee, mind, body, state, health, friends, none be abused to vanity in any way of sin to reproach thee; but all made to extol my Makers Praises, and my Redeemers Glory.

Since I owe my self by so many Bonds of blessings to thee (yea thousand lives and souls, had I so many to serve thee) let me not deny the service of one poor soul and body unto thee: O blessed Maker and Redeemer, and Preserver, of both! I have no more to give thee, my self therefore made of both, I present unto thee: I give thee 2 Cor. 8. 5
my self on earth, O Lord accept me, and receive me to thy self in heaven! where with thy Angels I shall give thee perfect praises, singing *Hallelujahs* day Ro. 6. 13.
and night, giving everlasting lauds unto thee my great Maker, my dear Re- Apoc. 4. 8.
deemer, my holy Comforter, my good Preserver; O God, Father, Son and Holy Ghost! O blessed and adored Trinity! To thee, and to thy Good-

ness alone; for what I am, and have, and hope of bliss, in this or a better world, be all Honour, Praise, Thanksgiving and glory for ever and ever! *Amen, Amen.*

A Gratulatory Commemoration of Gods Mercies and Deliverances.

* Here
think of
particu-
lars.

R Eceive the Sacrifice of my thankful soul, O Lord, for all thy mercies * and merciful Deliverances of me and mine, from *Diseases and Dangers*; by *Land, or Water*; in *War, or Peace*; of *Old, or Late*; for *Soul, or Body*.

Pf. 118. 13

O! what great dangers hast thou shewed me, and them, and yet hast delivered us from all our fears! they live, and I live, and all live; and why? but to praise thee the God of our salvation and life: *Thou art my God, and I will praise thee; thou art my God, and I will*

Pf. 138. 1.

Pf. 146. 1

Pla. 63. 5.

worship thee; yea, whilst I live, will I magnifie Thee on this manner. And, O give me grace to give thee more, and better glory. Glory from my *Lips*, and glory from my *Life*! Glory in my *Mind* by a just *Sense* and *Meditation* of thy *Mercy*: And glory from my *Heart*, in a true *Love* and *Joy* of thy goodneis: Till thou dost give me thy glory in heaven,

heaven, Lord let me ever give thee this glory on earth! Even so Lord, for all thy benefits and blessings from any ill, or of any good; to me, or any more nearly mine, from the hour of my birth to this day of my life: Glory be to thee now and ever, by Jesus Christ our Lord.

Amen.

*Thanksgiving for a preserved [Friend]
or others formerly prayed for.*

MY Heart is full of thy Goodness, O God! Thou hast delivered thy Servant from his dangers, and me from my fears: *O, what shall I render* Ps. 116. 11.
unto the Lord for all his benefits to me! O my God! I give thee a thankful heart, and beseech thee to give me a thankful life! Grace so to live, that my deeds as well as words, may speak me thankful! O let me not pay thee with neglects for thy favours, lest thou return me plagues for thy mercies! let me have care to serve thee in, and for thy goodness, that I may still rejoyce in, and for thy salvation; of him and me, and all who are more dearly mine, even so be it for Jesus Christ his sake. *Amen.*



Prayers for every day in the Week.

SUNDAY.

A Prayer against the Flesh.

O Lord! deliver me from my self, my sinful, sensual, and carnal self; ready to joyn with my foes, to ruine my soul, by yielding it up to the temptations of sin. Let me watch it as my most *mortal* enemy, without which all the Devils in hell cannot force, nor all the powers on earth fasten a sin upon me! and yet a foe so *Inbred* and natural to me, as will lodge in me whilst I live, and never leave me! Make me see what cause I have to keep a strict and continual watch, and pray thy aid, when the *Devil* and the *World* without beset me, and lead on Armies of temptations against me; and the *Flesh* within is false, and ever ready to betray me, and let them in upon me! From such enemies and traytors, Lord deliver me! and as I love the eternal salvation of my soul, let me not sleep
in

in security, that have to do with such Enemies.

And since the flesh is my foe, let me not cherish it, and satisfy it, and provide for it, and entertain it, as a Friend: Ro. 13. 14
but according to thy Will, and the necessity of my soul, let me not spare Gal. 5. 24.
to crucify and kill it, as my Enemy: Rom. 8. 13
which will torture me if I be not crucified, and kill me if it do not kill it.
And grant me good God, the power of thy Spirit, to do thy will in mortifying of the flesh, to the saving of my soul!

Let my life be a continual Fight against the corruptions of my flesh, and succour me with Wisdom and Grace 1 Pet. 2. 11
to maintain that Fight; let me Watch, Rom. 8. 13
and Fast, and use of all due means to beat down my Body, if that give it 1 Cor. 9. 27.
strength. Let me Meditate, and Hear, and Read, and Pray, and Weep, in all good ways seeking to bear up my soul, to beat down that sinful body, and bring it to death.

And because, though now beaten down, a new temptation will raise it up; and struck dead, it will revive again: Hasten my soul O Lord, out of these endless Wars, where I may

Joh. 14. 30

Mat. 36. 41

Ro. 8. 13.

Rev. 3. 2.

Ro. 8. 13.

keep the *triumphs* of an eternal peace from earth to heaven, and strengthen my soul to get those daily *Victories* over my lusts, that may bring me to those triumphs ! O Christ, that hadst flesh and no corruption, pity me that have both ! Succour my double frailty, thou that knowest the infirmity of the flesh ! Assist me with thy holy Spirit, to stand : Recover me when I fall, in these holy fights. Relieve my *Wants*, forgive my *Weaknesses*, close up my *Wounds* by thy Blood ! Blessed Saviour, the Captain of my Salvation, Who didst fight and conquer all my foes, and now sittest on thy Throne in triumph in heaven ; make me so to fight, that I may conquer on earth ; and having subdued the flesh may sit with thee on the Throne. From their *Shame* keep me, that prefer the Subject before the Sovereign, Flesh before the Spirit ! From their *Loss* keep me, that prefer a Toy to a Crown, a Lust to a Kingdom ! From their *Cowardise* keep me, that dare not fight for a Crown, but yield their souls up to lust ! From their *Woe* ever keep me, that buy delights with their deaths, for a little life after the flesh, dying eternally

nally bodies and souls. From such folly and misery, dear Jesus deliver me!
Amen! Amen!

M O N D A Y.

A Prayer against the Devil.

O Lord! How shall my poor soul stand against Temptation, if thou do not assist me, who have as many ghostly Enemies as Devils to tempt me; malicious, crafty, busie, and mighty, all of them hating my soul to death, watching my weakness, and continually seeking occasion to devour me! O my God, without thy strength I cannot stand, and by thy strength I shall not fall, For thou O God art above the Devil, of more goodness, wisdom, care, and power to save, than he is able to destroy. Thou canst send more succours to me, than he can bring forces against me; more holy Angels than he hath wicked spirits; Lord give me that strength! Lord send me those succours! Put upon me *the armour of light*, to fight with the Rulers of darkness! Let the *Helmet* of

Ro. 12.12.
Eph. 6.12.

hope be on my head, and the *Breſtplate* of faith and love on my heart, that I be not mortally wounded in the fight! In my extremity ſend thy Angels to ſuccour me! and let thy holy Spirit be my Leader, that the evil one may not be my Conqueror.

Lord Jeſus that knoweſt what it was to be tempted, and didſt overcome the Tempter for me, relieve my frailty when I am tempted, and ſuffer not Satan to overcome me! And let me be ſober, and watch and pray that I enter not into temptation, that thou
 Mar. 26. 41 mayſt relieve me! O Lord! How ſhall I not fall into the hand of Hell, if I throw my ſelf into temptation! From ſuch preſumption, O Chriſt preſerve me! How many ſouls have been left and loſt in thoſe bold adventures of their ſtrength; make me ſadly to conſider that ſuch a daring Spirit may never poſſeſs me! Let me remember with fear and trembling, what great Saints have fallen, that I may with an humble and holy care and fear, ſeek for thy ſtrength to ſtand, and being upheld by thy right hand, may never fall. But let me not caſt my ſelf out of thine, into Satans hand;
 for

for if thou Lord do not uphold, and he pull down, how shall I stand? And let me keep my wayes, that I cast not my self out; for thou wilt not protect me but in thy wayes! And let me not run my self into temptation, for *Ps. 91.11.* that is out of my wayes, and thy Protection. *Thou great Shepherd of Heb. 13. the sheep,* Keep me, a poor Lamb of *20.* thy Fold! *Thou Lion of the Tribe of Judah* *Rev. 5.5.* that hast prevailed, save me from the roaring Lion that he may never prevail! And in and from all his temptations deliver me in thy mercy, that he may not devour my soul for all his roaring. Rescue me, thou that didst redeem me; preserve me, thou that didst create me, my Lord and my God, my Strength and Hope, Dear Jesus! *Amen.* *1 Pet. 5.8.*

TUESDAY.

A Prayer against the World.

O Lord! The World is a strong Enemy to conquer (the great Conquerors of the powers, were Captives to the Vanities of the World) yet

yet by thy strength it may be conquered, for *Thou art greater than he that*
 1 Joh. 4. 4 *is the World*; Thou didst O Saviour, conquer it for me; and by thy aid I may conquer it for my self. And by thy will I must conquer it with thee on earth, if I will triumph with thee in Heaven; O then, let me resolutely set, and fit my self for the conquest of the world! And to the forces of reason, Lord give me the powers of grace, by which I may make a conquest.

This world is but for a time, and will end at last, and how soon to me, thou Lord only knowest: and did it endure, what comfort or contentment can my immortal soul receive in any, or all the good of the world? O let me not lose my eternal *Inheritance* in the World to come, for a poor *Portion* in this present world! Thou Lord hast made me in it, but me for thy self, and it for me. O then, let me never be of it, let my spirit always be above it! Let me not make my Servant my Sovereign good. Assist me by thy grace, that I may not, O God! And because my senses are so natural and near unto me, and the world takes my soul captive, by the power of my senses;

senses ; O let me Watch those gates against the Entries of Temptations ! and look well to my sense, that I lose not my soul. That I do not , Lord keep me from all evil, from the *Men*, and from the *things* of the world ! From *Companies* and *Counsels*, and *Examples* of the ill, set on by the Devil, to woo for the world, Lord keep me as so many foes and fiends to my soul, and let me rather suffer them as my sorrows, than take solace in such men ! From the *Vanities* of the world that they do not allure me, and the *Miseries* of it, that they may not deject me ; (the great powers by which the world assaults me,) defend me O Lord, that they do not overcome me ; and let me look well to my soul, because I am never free from such assaults ! From the *Vanities* of *Riches*, *Honours*, *Pleasures*, the prevailing Goods of the world, (the Heaven she brings ;) And from the *Miseries* of wants, scorns, ignominies, injuries, tortures, the Powerful ills of the world (the Hell she hath ;) Lord keep me, that they lead not my soul into the Captivity of sin, lest I feel a worser Hell, and lose a better Heaven ! Let me not lose thy
favour

1 Cor. 7.
31.

favour for the *Smiles*, nor incurie thy displeasure for the *Frowns* of this world. Let neither her *sorceries* bewitch me to ill, nor her *tyrannies* fright me from good. Let my love and fear be both on thee, and the good and ill, not of this, but another life! On that be my heart, on this my foot! Let me love and value and use this world, only as it may help me to that! Not for the *Throne* of my Spirit, but the *Footstool* of my Soul. By whose good my body may be better enabled to serve my Spirit, and both to serve thee, and come to the good of a better world! For such a Conquest, Lord strengthen me, and to these Triumphs above bring me even for his sake, who hath overcome the flesh, the Devil, and the World for me, Jesus Christ our Lord. *Amen.*

WEDNESDAY.

A Prayer against sudden Death.

Gen. 2. 17.

O Thou great Judge of the World,
I am a child of Death by the sentence of the Law for *Adams* sin, and have

have deserved it at the hands of thy Justice, for my own ; yet in thy mercy thou hast not executed that sentence upon me, but to this day hast continued my life. Yea, most merciful God, when the fears and snares of Death and Hell took hold on me, and my provocations were great against thee ; in those great distresses I called upon thee, and thou didst hear me and deliver me !

Ps. 116:3:

Lord ! make me ever thankful for thy goodness, and take not away thy loving kindness from me, though since I have not walked worthy of thy mercy. Save my *soul* from the sins that trouble me ! Save my *body* from the sicknesses that fear me ! And save my *life* from all ill accidents and disasters that may befall me ! If thou speak the word O Lord, I shall be safe, body and soul, and no ill can touch me ; Good Lord speak that word, and save me ! Pardon my sins that they do not destroy me, and lengthen my dayes that I may better serve thee ! For a sudden death by a present repentance, and good life Lord ever prepare me ! And from a sudden death by thy good Providence, deliver me. That I may have
time

time with more comfort and contentment, and settlement of mind, to yield up my life and soul unto thee!

Dear Saviour hear me, that sheddest thy Blood to save me, and sittest in Heaven, to preserve me! For my last hour fit me. From sudden surprisal of it keep me. To it, and in it, ever save me; and by thy grace and holy Merits make it a happy hour unto me, that I may then die in thy arms, and at the Day of Judgment rise and stand joyfully before thee. Lord Jesus for thy mercies sake grant all this to me. *Amen, Amen.*

THURSDAY.

A Prayer against Hypocrisie.

O Lord! make me abhor to be *Prophane*, and fear, to be an *Hypocrite*! if I be a *Notorious* sinner, the World will condemn me; and if a *Close* offender, thou wilt not justify me: Let me therefore be a *Saint* in sincerity, that God and man may approve, and bless me!

O Lord God of truth that searchest
the

the heart, what it will avail me to have the world acquit me when my conscience shall be a thousand witnesses against me; and thy self more than ten thousand consciences to condemn me! Keep me therefore from the blot and folly of Hypocrisie.

Mat. 21. 51.

And since Hypocrites are the first-born of the damned, let me have no part in that sin, that I may have no portion with such sinners! Let me be the same wheresoever I am, in the Closet and Church, in secret and publick; in the dark and day; and let me be alwayes what I should be, studying ever to approve my heart and wayes before thee, that thou *who seest in secret mayest reward me openly*. O let me see thee every where before my eyes, and my self before thine; and accordingly walk uprightly before thee, till I come to rest eternally with thee!

Mat 6. 6.
Psal. 26. 3.
Psal. 119.
168.
G. n. 17. 1.

O Lord, since thou requirest no more to have thy favour on earth and Glory in heaven, but a heart *True* unto thee, and dost pardon and pass by many infirmities, where thou seest such a heart; Let me not give thee less, than a *Sincerity* in thy service. God of

2 Chr. 30.
18, 19.

of truth, give me a single heart to serve thee, and accept it from me: and a Monster of a double heart let Satan never make me. From Hypocrisie and Lyes of life, Lord deliver me! Thou that hadst no guile in thy heart, nor guile in thy mouth, Blessed Son and Truth of God, let me be thine in truth sweet Jesus. *Amen.*

F R I D A Y.

Prayers against Inconstancy in good.

Mal. 3.6.

O Lord! Thou art *Immutable* what thou art, let me be unchangable what I should be! never ceasing to be thy good Child and Servant, who ever continuest to be my good Father and Lord!

O Lord, there is not one *Moment*, in which I can be or live without thy *Goodness*, and shall there be many *Dayes* wherein thou art without my *Service*? The Glory with which thou rewardest it, is to all *Eternity*; and shall the duties of it fail and fall short of *Constancy*? O my God, had I the *Age* of Angels to live, I owe the service.

vice of all that life unto thee; and now that I have but a *Span* of time, *Psal. 39 6*; shall I keep away a great part of that, from thee? O Lord, let me not so much forget thee and my self, as to do thus by thee!

And should I so far forget my duty, let me remember my necessity. It is *Constancy* gets the Crown to thy service, and shall I fall off from it, and lose my Crown? O Lord! In what a fearful condition would my soul be, if Death should seize me when I am fallen off, and take me away in that time of sin? and have I any assurance this hour, the next not to see death? And were I sure of life and time, should I so live, and divide it, best years to the devil, and worst to my God? *Months* to vanity, and *Minutes* to piety, Day and night look to this world, and not spare an hour for a better? Lord! let not the Devil and the World divide my time with thee, lest not giving thee all, thou takest none from me; or giving thee the least share, thou throwest it back upon me.

*Rev. 2. 10.
& 3. 11.*

Fix my heart on thy fear, that no temptation of Devil or man may remove me; *Bind* my soul with such resolutions.

Jam. 1. 17.
Psa. 102.
271

Lu. 12. 50.
Joh. 4. 34.

resolutions to thee, that no strength of the flesh may loose me. Since I cannot for my bodies frailty, serve thee as an Angel without intermission *Continually*; let me as a Saint, without failing, *Constantly* be devoted to thee, not as a Retainer, but daily Servant attending upon thee. Keeping carefully my *Hours* of devotion, and consecrating all my *Days* unto thee, by a conscionable and constant endeavour in all places and things, and at all times, to *Shun* all evil, and *Do* what may please thee. O thou that art *without shadow of change, ever the same*, settle my fickle soul in thy fear, and establish thy holy Spirit in me, that I may serve thee on earth with *Constancy*, and in heaven, to all *Eternity*! By the Grace and Merits of him who finished the work of eternal Redemption for me; living and dying, to save me, and now sits at thy right hand to uphold and keep me, Jesus Christ our Lord. *Amen.*

SATURDAY.

Prayer against Impenitence in Ill.

LORD keep me from the fearful sin and judgement of an Impenitent

ent heart: Since repentance for sin
is the only remedy appointed to save Luk 13 3.
me, let me not neglect it; lest I dye for 2 Pct. 3. 9.
it, irrecoverably.

O Lord, what shall become of my
guilty soul, if thou do not pardon me?
And how should I hope thy pardon,
if I go on to provoke thee? Give me
therefore a *Sorrow* for my sins past,
wherein I have offended thee; and if
I *Fall* by frailty into sin, let me not
Lye without remorse. but *Rise* by re-
pentance, that I may *return* again into
favour with thee.

O my God, if now I will not, I shall
repent (in Hell, if not on Earth, if not
with timely tears in hope, in fires with
everlasting horror!) O let me weep
for a time that I may not wail them
for ever; let me mourn for them unto
comfort, rather than rejoyce into con-
fusion.

From a heart *Hardened* in sin, and a
conscience *seared* with guilt, Lord keep
me as from the *Threshold* of Hell! And
from *Continuance* and *Custom* in sin, Obduratio
keep me that I grow not senseless of an m, li-
it, and seared. And from *Multiplying*, men 1. fer-
and reiterating the *Acts* of sin, keep
me, that I get not a custom. If I sin
let

2 Sam. 24. let my heart finite me, that thy hand
10. of vengeance may not touch me.

1 Cor. 11.

31, 32.

And for that hardness and *Habit* of ill which I have already got by any acts of sin, dear Saviour help me, and heal me. *Melt* my heart in the fire of thy love, to a *Tenderness* of offending thee: and (O blessed Scape-goat*)

* Levit.

16. 22.

Goats

blood melts

Adamant,

such is an

hard heart.

Zach. 7. 12

mollifie my hardness by the virtue of thy Blood, that I may not stand stubborn against thee. Bow me with thy *Mercies*, Break me with thy *Judgements*, Wound me with thy *Word*, Move me with thy *Spirit*, and by all means mould me and make my heart of that temper, that the least touch of sin may trouble me, that I may not obstinately go on in a course of rebellion against thee. Merciful Father, let all thy crosses come rather upon me, than this curse befall me. That I may rather grieve and groan with hope on earth, than wail and howl in hell without remedy. A Heart of flesh for stone, Lord give me, let thy holy spirit work and keep it in me. Do it dear Saviour for me, I beseech thee, in thy Mercy.

Ezek. 36.

26, 27.

Amen, Amen.

Anin adver-



Animadversion to the Devout Reader
touching the following Services.

THe Author in these Services tenders thee some things New, and nothing (he hopes) Naught. There are extant Books of Prayers, and Meditations, and Directions apart, and those who joyn some of these together; but all (as in his way) he knows none.

He conceives that the soul engaged in a particular duty, will be much assisted by so many helps at hand, and come off better with the Service. Vicissitudes of Devotions (like changes of clothes) as they please the mind, because they clog less; so they will advance her piety the more, when all (though they go several wayes) meet in one study, and care to work her spiritual preferment.

Thy Spirit will not be less devoted to thy Prayers, for having breathed it in holy Scriptures: Nor wilt thou take in that holy Air with less advantage to thy Souls health, for going to it from thy Prayers. Nor will those heavenly Refreshments

Refreshments profit or last less, for
plying the Soul (at present) well devoted,
with proper and pious Meditations, and
Instructions, set and suting to her parti-
cular purposes. This will be as a Word
in due season, fit and good, and serve as
a little Sermon, to nourish holy Spirit so
divinely begit, which else may starve
before it can come to a greater; and per-
haps, n t have her particular estate, and
case much reached, and relieved neither
if she come.

*Ezek. 11
16.

The Closet, (the good mans daily
Sanctuary alwayes *, and in persecution
often his only Church) as it never wants
Gods spiritual Altar, (a devout heart)
nor his Garden (Gods Holy Book) in it,
nor Gods holy Service (an Holy Prayer-
Book) for it: By this, shall have a little
Pulpit too. Necessary for those who have
no other, and profitable for those who may
want a better.

And surely, the Soul which keeps her
daily Walks betwixt Gods Altar and
Garden (Her Prayers, and his Scrip-
tures) must needs grow, and go on in God-
liness. And faster, and firmer both, for
bearing every day a Sermon, when her
self is the Preacher, her state the Text,
and Ood and Conscience the Auditory.
Reader

Reader, He that is not for a Pulpit in the Chamber, would have this in the Closet, and thinks he shall do God and thee good Service in these devote-less times, to furnish thy Closet with such a Pulpit. His aim thou seest, his Pattern thou mayst easily aim at, especially if a Child of that Mother, whose Wisdom taught him such Prayers: Though some things in the Services be new; there are no Novelties in them; but for thy singular use compiled, and made a handful of little Homilies and Prayers.

Rules for every Sundays *
Devotion.

Sunday-Morning.

When you awake, lift up your heart, and say,

O Sun of Righteousness, which this day didst rise for me, shine now, and ever, with thy Grace, and Mercy upon me! Amen.

* In ea
Salvator
velut Sol
oriens emi-
nit, ac
propitius
ipsa dies
ab homini-
bus seculi,
dies Solis,
vocatur;
quod ortus
eam Sol
justitie
Christus il-
luminat.
Ambros.
S. 60.
Mal. 4. 2.

When

*When you are up, Kneel, and say
this Prayer.*

O Lord, Holiness becometh Thy
House; and Dutifulness becometh
Pl. 93. 6. me to go to thy Courts, and wait upon
thee: and this is the great day of thy
Service. Thou that hast given me to see
the light of this day, make me careful
to do the Duty of it; timely to present
my self unto thee; and reverently to
behave my self, before thee; that I
may come with fruit, and favour from
thee, for Jesus Christ his sake. *Amen.*

*Before you go to Church say (if you have
time) the Sundays-Service following. O-
mit not to say the Collect for it, howsoever
in the Afternoon say the Evening Service.*

Sunday-night.

When you go to Bed, kneel, and say.

O Sun of Righteousness, keep me
from utter darkness, let me
sleep in thy Peace, that I may be ever
ready to arise and meet thee in thy
Glory. *Amen, Amen.*

Seven

Seven Services, for the first Week.

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SERVICES set to the Days
of the Week, for four Seve-
ral Weeks.

Sunday-Service.
Of the Joys of Heaven.

Morning Prayer.
Psal. 36. 48.

Evening Prayer.
Psal. 11. & 16.

Lessons,

Lessons,

{ *Isa.* 64.
 Mat. 9. to 13.
 or *Mat.* 17. to 14.

{ *Isa.* 35.
 Apos. 21.

Sunday Collect, or Prayer for
the Joys of Heaven.

DEAR Saviour! Who hast pur-
chased lost Heaven for me by
thy Blood, and now Posses-
sest it for me in my Flesh:
possess my soul, I beseech thee, with
thy holy Spirit; that my *Conversation* Phil.
now may be heavenly on earth, and my
Habitation hereafter, happy in heaven.

O let me not for the perishing pleasures of this vain world, lose an Eternity of blessed joys in thy Presence and Kingdom! Preserve me to it, (dear Redeemer) who hast prepared it for me, even for thy mercies sakes, O Lord. *Amen.*

Then daily Prayers.

1. Meditation, of the Joys of Heaven.

WHat do I on earth, when God is in Heaven? Why are my heart and body in two several worlds? And where but with him, and on him should be my heart? Lord! draw to thee what is made for thee; till Body can come, let my Spirit be with thee; till my Soul depart from my Body, to dwell for ever with thee, let Devotion carry my thoughts out of my soul, and daily visit thee.

My Help, my Hope, my Solace, my Salvation; Father of my Spirit, Husband of my Soul, Sovereign of my Welfare, Author of my Nature, End of my Essence, Bliss of my Being, Satisfaction of my Desires, rest of my Thoughts, Perfection of my Powers. My life is a banishment, imprisonment, punish

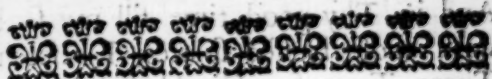
punishment on earth, if Thou be in heaven! Shun I never so much, I shall meet with nothing but *Sin* and *Misery*; Seek I never so much, I shall not find any thing of blifs below: Had I whole lands of *Wealth*, with hills of *Honour* upon them, and rivers of *Pleasure* about those, all were not a peble, a pile, a drop to my Blessedness: My Avaritious, Ambitious, Voluptuous desires, are left dry on earth, only fill'd and drown'd in the Paradise, Crown, and Kingdom of Heaven: The Ocean of Blifs runs about the Good that is Infinite. *High* above changes; *Great*, without measure; *Full*, without want; *Long*, beyond time! Away then my Soul, from thy Banishment, Bondage, Woe, and miserable Vanity, to thy Home, Freedom, Joy, and true Felicity; Dove of Grace fly to the windows of Glory; Mount to those Towers on high, where the ravenous Bird of Hell can neither seize, or fright thee; nor the beasts of the earth devour or disquiet thee.

Heaven on Earth is a Monstrous confusion; if thou vainly seek it there, thou mayest as soon find it in Hell (God is not in that Heaven!) Only

seek, and solace thy self in the ways of God; that's heaven on earth indeed: both a glimpse of the glory above and a light to find heaven where it is, in heaven! and from the goods of the world, raise up thy thoughts to a better Bliss. Say, if so well on earth, how much better in heaven! so let it be, not thy myrror of Bliss, but Perspective; nor thy Chair, but Foot-stool, to take a better sight and flight to thy Throne. So thou shalt at once walk on earth, and go to heaven; yea, thou shalt divide thy self betwixt both; body to earth, and soul to heaven. And God will in that day blessedly unite, what thou dost devoutly divide; and keep with him in heaven for ever, both Body and Soul.

See Soliloquie, p. 437.

Monday



Monday Service.
Of the Miseries of this World.

Morning Prayer.

Psal. 120, 129, 137.

Lesson,

{ *Gen. 47. or Job 14.*
{ *Luk 21. or Act. 10.*

Evening Prayer.

Psal. 39 42. or 84. 102

Lesson,

{ *Lam. 3.*
{ *Rom 7.*

*Monday Collect, touching the
Miseries of Earth.*

O Lord! With us, is Misery;
with thee, is Mercy! On
earth, all ill, in heaven, all
good! O for thy mercies
sake support me in all my miseries, and
deliver me from my sins, the cause of
them all! And of thy goodness (I be-
seech thee) raise up my heart to covet
and seek the good of Heaven, that my
hold and hope of it, may comfort me
against all the ills of the earth.

Let the bitterness which I feel be-
low, wean me from this evil world,
and whet in me a holy appetite to the

I 4.

pure

pure sweets and joyes which be above.
 And in Thy good time fill my soul
 with those blessed solaces, I beseech
 Thee; Even for His blessed Merits
 and Mediation sake, who is my only
 Joy and Hope in heaven and earth,
 Jesus Christ my Dear Redeemer and
 Advocate, *Amen.*

Then Daily Prayers.

*Meditation of the Miseries of the
 World.*

VHy so much *wedded* to the
 world, when woe is her
 Gen. 3. 17. *Dowry?* Entailed (as a Portion) by
 God on *Adam*, and thee (if his son)
 since he *forfeited* (with his Allegiance)
 his Paradise, and thine, by his default!
 Earth ever since brings forth woes, as
 Job 5. 7. Fire sparks. *Within thee, or without*
thee; For thy self, or others; In Body
or Soul; woods, will as soon want
 leaves, as the world fail thee of woes!
 Thou art *Heir* to all; *Inheritor* (at
 least) of some; never secure from any,
 because alwaies in *Grief*, or *Fear* of
 all. And least blest too when most se-
 cure; most unhappy, when least mise-
 rable; Bliss in this life being the grea-
 test

test curse, because the portion of a man
markt out for everlasting unhappiness.
Alas ! what a purchase is a little rickle,
worldly, blifs, with woes, all, and ever-
lasting, after it, not without some in it !

My heart ! If thou hast so miscarried
in thy *Choice*, let this *Divorce* the Ma-
riage ; love earth when thou art fond
of woe, and not afraid of hell.

Thou wilt find good *Alimonie* after
this *Divorce*, thou wilt *live* more well,
and *dye* much better for it. Thou wilt
entertain death as a *Deliverance* from
her *Ills* , whose goods thou scornest.
And receive and read a *Summons* to
thy end, not as an Arrest and Call to
Judgment, but an *Acquittance* from
calamity. Thou wilt eye Heaven as thy
Harbour of rest, and be weary of the
world as a *Sea* of trouble. Thou wilt
study to steer thy course by the *Card*
and compass of the Infalible Word
and Rule to know and go the right
way to Heaven.

So good is the Worlds *Wormwood* Lam. 3. 19.
(above her hony) for the Souls health,
if we take, and tast it right. And even
our miseries are made great mercies;
because good Medicines for that hap-
py health ! Did earth afford sinful-

fallen man *One* Paradise, he would scarce look for *two*. Now that he finds a *Purgatory* of it, it drives him to the true Paradise, and brings him sooner to those joys, by the hastening of those woes; which hie more to heaven, when most heavy on earth.

Psal. 42. 2.

Tuesday Service.

Against the Vanities of the World.

Morning Prayer.

Psal. 4. 39. or 37. 102.

Lessons,

{ Eccl. 1. 2.

{ Mat. 16. or Luk. 12.

Evening Prayer.

Psal. 52. 62.

Lessons,

{ Eccl. 3. 4. &c.

{ Hab. 2. 1 Tim. 6.

*Tuesday Collect against the
Vanities of the World.*

O Lord! Who hast made this world for me, and me for another; let me not be carried away with the vanities of that world which cannot content my Soul, and will not continue with me! O! let my heart be *Fixed* on *Higher* things, never to be moved with worldly

ly vanities ; that when this world shall end to me, or I to it, I may enjoy those Honours, and Joys, and Goods, which shall never end ; with thee, thy Angels and Saints in a better world, through Jesus Christ our Lord. *Amen.*

Then daily Prayers.

*Meditation of the Vanities
of the World.*

THe World is a *Shop* of Vanities ; *Honours, Riches, Pleasures*, the chief *Commodities* : the Devil, *Master* of the Shop ; and man his miserable *Customer*. The common *Price*, is our souls, which we give him, to get them ; and yet possess nothing (leis, worse than nothing, by all we get) which is the vainest of that vanity of vanities ! O man, be not thou so *Vile* and *Vain* ! Why doth *Transitory* good take thee, who hast an *Immortal* Spirit ? Why doth *Sensible* joy carry thee away, who hast a *Faculty* for the highest *Intellectual* good ! *Capacity, of Eternity* !

Alas ! thou wilt as soon fill a sieve with water, as thy Soul with the world ; and couldst thou give her a fill of it, a short time would (to thy greater

ter loss and grief) run it all out again
 Let the world then be, not thy *Idol*,
 but thy *Scorn*. Believe it; if worldly
 good be thy *Diet*, her *Glory*, *Profit*
 and *Delight*, thy *Trinity*; they will not
 fill, but fail, and vex thy *Heart*; and
 so give thee for *Bliss*, a *Triple* infelici-
 ty: Vexation is their fullest satisfacti-
 on, and their end not thy *Content*, but
Torment. It is *Infinite* and *Eternal*
 goodness which must give Man of an
 Eccl. 1. 17. *Immortal* Spirit, content. In that Dei-
 ty is his Rest; and his *Felicity* in that
 Ap. 16. 25. *only Trinity*.

Let God then be (as he is) thy
Throne; the world (as it should be)
 thy *Foot stool*. By her good, climb
 up to God, get thus up. Abundance
 of good here seems brave; What is all
 indeed in Heaven? What is *Substance*
 when the *Shew* is such? What to have
 all things, when so valued to have *no-*
thing? what *Bliss* is to be found in the
Trinity of uncreated goodness, when
 so much is fancied; in the three poor-
 petty created Goods of that ill-devised
 and fond imagined Godhead?

What, if thou hast senses, by which
 they woo and court thy love? Hath
 not thy Soul a power to guide and
 govern.

govern those Handmaids? O Man! thy senses are in thy Soul & Monster! if thou put it in thy senses: Man of reason, be not a beast, for sense! Live and love above worldly vanity, look and long after sure, solid, satisfying soul-felicity; else (saving thy self) nothing is, or can be, so vain.

Wednesday-Service.

Against the Villanies of the World.

Morning Prayer.

Psal. 12. 14. 110.

Lessons,

{ Gen. 6. or 19.

{ Mat. 24.

Evening Prayer.

Psal. 18. 55.

Lessons,

{ Jer. 5. or Isaiah 13.

{ 2 Pet. 2. or 1 Job. 2.

Collect, against the Villanies
of the World.

O Lord! Since the World is a Sodom, let me be a Lot, vexed, not delighted with her Filthiness: Since it is a Mesekb, let me be a David; not taken, but tired with her Wretchedness: Lord! why should that have my joys, where my Soul is never free

free from dangers, nor thy glory from wounds? Where blasphemy is as common as the Air, and oppression as the Earth; where iniquity flows like water, and lust flames as fire: why should I be in love with her, that is in hate with thee? Where if I follow her course, I go to the damnation of another world; and if I cross it, meet with nothing but vexation all the way. O Lord! though I be in it, let me not be of it! If it be wicked, let me be good; yea, the more wicked it is, the better let me be, that thou mayst take a more merciful notice of my goodness. And because it is hard to breath the air of corruption, and take no taint in conversation; let me be willing to get fairly from it, and come to thee, where is bliss pure, without tear or taint. Take me from the devils of the world, to thy Angels O God! Mean time, let me live a Saint even amongst Devils, that I may (at last) be a Saint amongst Angels; yea, as one of thy Angels, in that world; where is no woe, nor wickedness; sinner nor Satan, but thy blessed unity, with holy and happy Society of glorified Men and Angels, enjoying, adoring,

Apoc. 3. 12.

2 Cor. 6.
17.

Lucas. 36.

for the first Week.

183

adoring, lauding, and serving thee
for ever and ever : So be it, for Jesus
Christ his sake. *Amen.*

Then daily Prayers.

*Meditation of the Villanies
of the World.*

MOther of all *Misdeeds* and *Mischiefs* ! when shall I be delivered from thee, *Gaol* of my Soul, and *Wrack* of my Salvation ? A Hill of poor *Pismires* tossing up and down, thou art at best, a Hell of debauched and damned Spirits (at worst !) Source of *sin*, Forge of *bell*, and a field of all *temptation*.

If I love my God, I must hate thee, because an enemy to his honour ; if I love my self I must loath thee, because an adversary of my Salvation ; if I hate the Devil, I must not love thee, because thou art his sword to destroy ; if I may not love the flesh, I must not love thee, because thou art her Staff of support ; if I must not love Vice, I must abhor thee, because thou art the Mistress of Vanity ; if I must love grace I must detest thee, because the Stepdame of Virtue.

Haggs

Hagge of Satan, hate of Heaven,
 School of Vice, Seminary of Error,
 Mother of Sinners, Step-dame of
 Saints, Pest of the spirit, Nurse of the
 flesh! Who by thy bad *Counsels* and
Examples breedest the Brat of sin in thy
 wicked womb, and thou sucklest and
 indearest it with thy *Profits* and *Plea-*
sures thy wretched dugs! wo is me,
 that I must stay in thee! shame on me,
 if I love thee! thy best things, are *Vani-*
ties of Earth; thy worst *Villanies* against
 Heaven! What in thee can I love?

Though thou be a *Whore*, I will
 not be a *Villain* to my God; so much
 a Villain, as to love such a Whore; so
 much a Villain, as by any lust of mine
 to make thee more Strumpet; and by
 my additions of particular ills, to en-
 crease thy whordoms: I will have
 care (what I can) not to be *Partaker*
 of thy Guilts; but *Ringleader* I will
 never be to thy Rebellions; I would
 not come to thy End, and therefore
 will avoid thy way. God I thank thee
 for thy good Spirit which carries me
 against the *Stream* of my Corruption,
 and *Tyde* of the World: (I cannot go
 but in the strength of that Spirit a-
 gainst such a tyde and stream:) God

J. c. 4:4.
 1 Joh 2.
 15.

I pray Thee! Let me continue my course, that I fall not at last into Thy Sea of Wrath; and when the world of nature shall end, be tormented with a World of sinners, world without end, for ever and ever! *Amen.*

Thursday Service.

About Death.

Morning Prayer.

Psal. 39. 49.

Lessons,

Gen. 3. or 5.

Luke 16.

Evening Prayer.

Psal. 90. 23.

Lessons,

Eccles. 12.

Rom. 5.

Thursday-Collect, or Prayer,
about Death.

O Lord, Who hast appointed all to *Heb.* 9. 27. dye, make me ever mindful of my *Dissolution*, that I may less love the Vanities of this, and more seek the Felicities of a better life; where death, and distresses are not; but we shall be as the Angels of God, Healthy, and *Luk.* 20. 36. Vigorous, and Happy for ever.

O let me every day so live, that I may come to that life when I die: And
because

Mat. 16.
38.

because the best-led life may have need of some time to prepare for death: Of thy great Mercy (I beseech thee) keep me from an *unprepared* heart, and *unexpected* end. Even for his sake, who himself had the horror of death, Jesus Christ our Lord. *Amen.*

Then daily Prayers.

Meditation of Death.

Dye I must, and after live in weal, or woe, for ever: and no time after to recover the woe, if I lose the weal: as I tender then *Eternity* let me look to my life.

Dye I must, and know not *where*, in house or field; Land or water; bed, or board; every where, then let me look to it.

Dye I must, but know not *how*: by a Violent, or Natural course; casualty, or infirmity; lingeringly, or speedily; every way then let me look for it.

Dye I must, but know not *when*. Day or night; this, or that day; next, or this. This, or that hour; that or this minute; this, or that time. *Morn, Noon, Even*, ever then let me look after it.

And

And how look to it better than to find out the murderer, and doom him to death? O *Sin*! Shalt thou lye in my bosom, that hast laid all Mankind in a grave? I will have thee to the Cross for that, yea, and for this too, lest thou add murder to murder, and kill my soul, after my Body. O what a sad hour of parting will that be, if when Soul shall leave the body to death, God shall leave the Soul to be damn'd! All full of horror, and utterly comfortless, when it should be most the comforter of the Body!

Ro. 5. 12.

But strength thou hast not to have death under foot, without a Christ in thy Arms. Thou canst not welcome it without fear, till thou embrace him in thy Faith. To whom then should I look but to thee, O Lord, who art my Saviour? And for what, but thy mercy, which is my Salvation? And why, but for my sins, my only Destruction? And how, but by repentance, the only remedy of sins? And when, but in my life, the only time of my repentance? And *This day, This hour, This minute*, which may be the last of my life. O Jesus, as I sin, let me repent daily, that when I dye (as I must)

Luk. 21.
28, 29.

Seven Services

I may live eternally with Thee, and
by Thee. *Amen, Amen.*

See more, *Soliloquie*, p. 433.

Friday Service.

Of judgement to come.

Morning Prayer.
Psal. 50. 143.

Lessons,
{ *Dan. 12.*
 Mat. 15. or Act. 17.

Evening Prayer.
Psal. 98. 99.

Lessons,
{ *Eccles. 11.*
 2 Cor. 5. or 2 Thes. 1.

Friday Collect, or Prayer.

Of Judgement to come.

Act. 17. 31
Eccl. 12.
14.

O Lord Almighty! Who hast determined a Day wherein Thou wilt bring all Men, and Things to Judgement; make me to try my soul daily at the Bar of my Conscience, that Judging my self for my sins, thou mayest not condemn me at thy dreadful Tribunal.

And Lord, let that Day be often in my thoughts; that the Fear of it, and Thee, may be ever before my eyes; and my Conscience may be kept more clean

and clean by the power of that fear. Even
for his mercies sake, who was my Re-
deemer, shall be my Judge, and is
3. my Advocate, Jesus Christ our Lord.
Amen.

Daily Prayers.

Meditation of Judgment.

O Barre in the Clouds, I must ap- 2 Cor. 5.10
pear before thee! Woe to me, 1 Thel. 4.
then, if found *Guilty*; and now, if I 17.
beware not of all Capital Guilt: if I Apo. 6.16.
sin against the *Light* of my mind, and 10h. 12.48
Gods great *Grace* and Goodness, for Heb. 10.
then I am a Capital *Offender*: If I Ro. 1.29.
do, what upon pain or death God Gal. 5.19.
forbids me by his heavenly Law; for
that's a Capital *Offence*. For that,
and this, will not God judge me? Tit. 3.11.
Why? for this, even the World;
for that; Conscience will condemn
me: And God for more; For if Con-
science can charge me with more than
the World, God can lay to my charge 1 Joh 3.
more than my Conscience. To the 1 Cor. 4.
world, *Manifest* and *Secret*, are two
things, but to Conscience all *One*. To
be, and be known, are two things to
Conscience; and to be remembered,
and

and known; but what is seen to Providence, is never out of memory, if once seen. To hide guilt, then will not serve; to take notice, or forget it, not justitie. To a *Circumstance*, *Imagination*, *Syllable*, God doth observe and enrol every *Act*, *Thought*, *Word* whatever I *Speak*, *Conceive*, or *Do*, be it never so clost, or hid.

Pl. 50. 21.

Ap. 27. 12.

Ecclef. 12.

14.

1 Cor. 4. 5.

1 Joh. 2. 1.

Luk. 4. 8.

Mat. 11.

28.

Col. 11.

No way then to be saved, but to get a *Pardon* before my doom. No *Plea* for that, but Christs blood: no *Mediator*, but Jesus. And no *Fees* for that Advocate but my Tears; not my Purse but heart, must bleed to move his mercy, and then he will undertake my peace and mediation; Repentance by the *Plea* of his *Passion*, and *Intercession* of himself, never fails of *Pardon*, because he never in *Promise* those particular *Scissions* on my self prevent his general *Affizes*; my *Penance*, his *Vengeance*.

But delay not thy *Pardon*, lest thou find thy doom before it. Have it not to *Seek*, when thou shouldst have it to *Shew*; thy *Petition* to draw, when thy *Execution* begins; nor think with an *Half* repentance to get a *Whole* *Pardon*. Remorse for sin, without amend

amendment, is but half: And death is thy little Dooms-day, (no amending after it.)

O Lord! that I may be cleared by thy Sentence, let me be condemned by mine! Condemned in my Conscience, not by a constrained force and fury of guilt, but by a voluntary, and fair *Penitential Process*. Let thy Deputy thus doem me, that thou mayst not condemn me: Let me fall at my own Breast, that I may stand before thy Bar, O Christ! Thy Pardon will raise me from such a fall, and in that strength of grace and mercy, even before thee shall I stand. From being cast by thy mouth as low as Hell, from falling from thy Bar, to the bottomless Pit, and Prison, beware thou my soul, deliver me, dear Saviour, now and ever! *Amen*.

More of this: See *Soliloquie*,
p. 436.

Saturday-

Saturday-Service.
Of the pains of Hell.

Morning Prayer,

Psal. 11. 2.

Lesson,

{ *Isa.* 66

{ *Luk.* 26. or *Mat.* 9.

{ *Mat.* 24.

Evening Prayer,

Psal. 9. 55.

Lesson,

{ *Deut.* 31. or *Isa.* 30.

{ *Jude*, or 2 *Pet.* 2.

*Saturday Collect, or Prayer, against
the Pains of Hell.*

O Dreadful Majesty, that hast
Earth for thy Foot-stool, and
Hell for thy Prison: O
thy Mercy forgive me that
Guilt, which in thy Justice would
bring me to that fearful *Gaol*.

Lord, let me often think of Hell
that I may never come to it! And let
me seriously muse on those eternal
Fires, that I may carefully avoid them
and sin, the *fuel* of them, and way to it.

O suffer me not to *Buy* any sin so
dear on Earth, as to *lose* Heaven by
it, and suffer in Hell eternally for it.
Dear Saviour! that hast triumphed
over it, preserve me from it, by the
merits of thy pretious Blood, and
Passion, O Lord! *Amen.*

Then Daily Prayers.

Me

Meditation of Hell.

NAY, but if one were sent from *Luk. 16. 30*
the dead, they would hear him!

No! not a Preacher from the Grave,
if none in the *Pulpit*! Especially, in
a point of so universal a Belief, as hath
not only a Church-ful, but World-ful
of Preachers. A point of so clear and
convincing an Evidence, as hath even
those who are most Infidels to it,
Prophets of it! What else do the *Ar-*
rests, and *Interests* of Atheists and Epi-
cures, Preach? Hear they not it from
Pulpits in their Breasts, that heed
none in the Church? Their terrours in
Life, and horrors at *Death*, are they
not flashes of that infernal fire which
they would extinguish? Prophecies of
what they would not have, Hell?
Which, because their guilts condemn
them to, they therefore rather would
not, than cannot, believe? Within thee,
or without thee; in Breast, or Book;
by Talmud, Alchoran, or Bible, Church or
World; Guilty one; there is a Hell for
thee. Therefore is thy *Torture* in life,
when distress sets guilt on work, and
Hell appears within thee; and *dread*,
in Death, when it appears unto thee!

K

No

No wonder: for (if most Credible) what more Horrible? If Gods *Palace* be the best place, Heaven;) His *Prison* is the worst, (Hell.) If the Joyes of that, pass all understanding; the Pains of this, are above our Comprehension. *Discourse* may make them great, but *Experience* makes that little. Sad thoughts of this, are good. To have the mind on hell, is the way to keep the soul out. And have thought of it, for if once in, no coming out. O *Epicure*! Whose art it is to put all thoughts of Hell from thee, by so much, it is *nearer* and *heavier* to thee! When thy body (which thou pamperest) shall dye to feed worms; and thy soul (which thou wouldst bury with it) live to feast Fiends; That makes thee dread the sight of Death as Hell, and the thoughts of it as Devils, because there are Devils, and Hell, which thou deniest, but dost dread: None hath more horror for them, than thou who sayest thou hast no such Faith!

Isa. 18. 25.

See more, *Soliloquie*, p. 442.

So end the Seven Services for the
first Week.

Seven

Seven Services, for the second Week.

Sunday Service.

Against Neglect of Gods Service.

Morning Prayer.

Psal. 5. 27. 42.

Lessons,

{ *Ge. 28. or Je. 7. 10. 17.*{ *Matt. 11.*

Evening Prayer.

Psal. 95. 122.

Lessons,

{ *Eccles. 5.*{ *1 Cor. 11. or Heb. 6.**Collect, or Prayer, against Neglect
of Gods Service.*

O Lord! Thou hast devoted a *Time*
and *Place* to thy worship, and
Holiness becometh thy House for ever! *Ps. 93. 6.*

Make me ever careful to pay thee
Then, and There, the Dues and Duties
of Religion, which I owe Thee. So-
lemnly waiting on Thy Majesty a-
mongst thy Servants, in thy Court
and Sanctuary. Let me be *diligent* in
thy Service, and *reverend* at it! That
as thy Saints and Angels in Heaven,
incessantly serve thee, I may with thy
Saints on earth, *constantly* worship
Thee, till we all come together for e-

Joh. 4. 34. ver to adore thee. Even for his sake,
 Whose *meat and drink it was to serve*
Thee, Jesus Christ our Lord. Amen.
Daily Prayers.

*Remedies against Neglect of Gods
 Service.*

1. **G**OD will find no *time* to save us,
 a Psal. 2. if we find no *day* to serve him a.
 11, 12.
2. Have we *six* in a week, and shall
 not God have *one day* b?
 a Act. 6. 20.
 b Ex. 10. 9.
3. Publick worship is the *Pillar* of
 Religion, and high service of Almigh-
 ty God c.
 c Ge. 4. 16.
4. If every one take away his *Stone*,
 we shall pull down the *Pillar* to the
 ruine of Religion d.
 d Lam. 2. 6.
5. In the *Church* we are before Gods
Face, as well as Mans e.
 e Ps. 95. 6.
6. It is both a *scandal* to Man f,
 and *scorn* to God g, to be irreverent
 in the Church; to dare, and jeer God
 to his face.
 f 1 Cor. 11. 22.
 g Eccles. 5. 1, 2.
7. The truest *Picture* of the Saints
 with God in Heaven, is a Congre-
 gation, Devout at Gods Worship on
 Earth h.
 h Ap. 4. 10.
8. We cannot do better than to go
 to *Heaven*; nor worse than to do
 any

any thing ill, or unseemly in it i.

9. The Devils *misbehaviour* in Heaven, cast him into Hell k.

10. He that *laughs* in the Church is *tickled* by the Devil *.

i Ge. 28.

17.

k Jud. 6.

* *Risus in Ecclesia Diaboli opus est.*

Monday Service.

Against Procrastination.

Morning Prayer.

Psal. 95. 7.

Lessons;

{ *Prov* 1.

{ *Mat.* 9. to 14. or 24
to 36. *Acts* 24.

Evening Prayer.

Psal. 4 90.

Lessons,

{ *Ecc.* 8.

{ *Apoc.* 21.

Prayer against Procrastination.

LORD, Keep me from the *Delays* of Holy and Necessary duties! Make me to consider, how many are now perishing in Hell, for neglecting of the times of thy Gracious Visitations on earth! That whilst the Spirit of Grace and Life blowes on me, I may improve that breath to purchase my self an estate in the life of Glory and Immortality.

Psalm 95

K 3

Even

Lu. 12. 50.

Even for his sake, who lingred no time to shed his blood to save me, Jesus Christ our Lord. *Amen.*

Daily Prayers.

Remedies against Procrastination.

Pla. 53. 7

1. **I**T is *unworthy* God. He calls to day, *a* and you will come to morrow? The Devil shall have the *Flour* b of age, and God the *Bran*?

Lev. 2. 1.

2. It is *unsafe* for Man. The adventure of an immortal soul, upon two great *uncertainties* to come; having my *Breath* c, and Gods *Spirit* d: If either fail, I am lost for ever. And God knows! Innumerable souls are thus lost *.

Pro. 25. 1.

Jam. 4. 13.

Joh 3. 8.

* *Cæsarius*

(Innume-

rables a-

nima sic

periere)

Ma 9. 18.

1 Pct. 2.

21.

3. It is *unwise*. The house of my soul is set on *e* fire with guilt to day, and I will *quench* it to morrow? I fall into the puddle f of sin this week, and will rise the next?

4. It is *uncomfortable*. For the longer I keep off from God,

Lev. 2. 12.

1. Gods *acceptance* is more doubtful. He is for *First* fruits g, and *Firstlings*.

2. Mans *Performance* is more difficult. Because *Satan* hath the greater power over

over me *h*, and *Sin* in me *i*. By the *h* ^{1 Tim. 2.}
 strength of *Custom* *k*, which is a mi- ^{26.}
 racle to conquer *. ^{i Pro. 5. 12.}

3. *Repentance* hath a greater task: ^{k Jer. 12.}
 More *spots* to wash *l*, *Knots* to loose *m*, ^{23.}
Roots to digg *n*, *Foes* to kill *o*. *Sin* in ^{* S. 82. n.}
 time, of a *Child* grows to a *Gyant* for ^{1 Isa. 1. 16.}
 strength, and *Lust* spawns like a fish in ^{m 1 Pet. 1.}
 number. If it be now ten strong, next ^{20.}
 year it will be an hundred, and the ^{n Jer. 4. 5.}
 next year a thousand, &c. ^{o 1 Pet. 2.}

4. The best fruit of sin is *Repen-* ^{p 2 Cor. 7.}
tance *p*, the rest is *Shame* *q* and *Death*. ^{8, 9.}

5. It is *unprofitable* at best. For the ^{q Rom. 6:}
less seed, the *less harvest* *r*. The *less* ^{21, 23.}
Good *s*, the *less Glory*: and the more ^{r 2 Cor. 9.}
springs and opportunities I lose, the ^{6.}
 more *seed-times* of good *t*. So I reap ^{f Rom. 2. 7}
less comfort of what is past *u*, and *Re-* ^{t Gal. 6. 8.}
ward to come *x*. ^{u Isa. 38. 3}
^{x Luk. 19.}
^{16.}

Seven Services
Tuesday Service.
Against Presumption.

Morning Prayer.
Psal. 7. 19.

Lessons,
{ Dent. 29. or Lev. 26.
{ Mat. 24.

Evening Prayer.
Psal. 68.

Lessons,
{ Eccles. 8.
{ 1 Thes. 5.

Collect, or Prayer, against
Presumption.

KEEP me O Lord from carnal Security! If I fall into sin, let me not lie in it, out of a Presumption of thy Mercy; but do thou awake me to repentance, and raise me in thy goodness.

And since repentance is not in my power make me fearful to fall into sin, in hopes of thy grace and mercy; and more afraid to lie in it, if I fall; lest I sleep without fear, till some sudden judgement awake me, and present the horror of eternal death before me!

1 Thes. 5 3

From a Lethargie in sin, O thou holy Physitian of souls preserve me now and ever, Dear Saviour I beseech thee.
Amen.

Daily Prayers.

Remem-

Remedies against Presumption.

1. **I**T is the Devils *Lullabie*, to sleep out the time of Salvation, as did the five foolish Virgins *a*. *a* Mar. 25.

2. It is the Devils *High-way* to 7. Desperation *b*. *b* Pro. 1. 28

3. None but a *poysenous* spirit, will suck the strength of sin, out of the flower of Mercy *c*. *c* Eccl. 8.

4. It is to make *Quarrels* amongst Gods Attributes, in the confidence of Mercy, to put *contempt* on Justice *d*. *d* Rom 2. 4
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100.

5. It is to leave the soul at last without all hope of succour and *sanctuary*: because guilt dares not fly to offended Justice *e*, and hath no refuge else, but abused Mercy *f*. *e* Ge. 3. 10.
f Rom 2. 4

6. Gods best Saints have been fearing men, and shall Sinners be Presumers? See it in Job *g*, David *h*, Paul *i*, and others. *g* Job 9. 28
h Ps. 119. 20.

7. I presume of that which is not mine, but Gods: *Life* *k* and *Grace* *l*: without either of which I am undone for ever *m* & yet I provoke God, without whose Mercy I can have neither *n*. *i* 1 Cor. 9. 27.
k Jam. 4. 14, 15.
l 2 Tim. 2. 15.

8. Who will give his head a mortal wound *o*, in hope to find a soveraign salme? yet I give my soul certain wounds, in hope of uncertain reme- *m* Eph. 2. 5
n Ro. 2. 5.
o Ps. 1. 6.
p Jer. 51. 3, 9.

Seven Services
Wednesday Service.
Against Desperation.

Morning Prayer.
Psal. 103. 44.

Lessons,
 { *Jer. 3. or Mic. 7.*
 { *Luke 7.*

Evening Prayer.
Psal. 130. 147.

Lessons,
 { *2 Chron. 33.*
 { *1 Tim. 1.*

1. Prayer against Desperation.

Lord keep me from despairing of thy mercy! Let me not seek at once to destroy my *Soul*, and my *Salvation*, by believing my sins to be so great, as thy *Mercy* cannot *Pardon*; or my conscience so foul, as his *Blood* will not *purge*.

Preserve me from all sins, O Lord; but from this above all, I beseech thee for his sake who is *The hope of Israel*, and of all that dwell in the ends of the earth, Jesus Christ our Lord. *Amen.*

Jer. 14.
Psal. 6. 5.

2. Prayer against Desperation.

O Lord! I have been a great Offender, but let me not be a desperate sinner! I have most wickedly provoked the *Eyes of Thy Glory*, but

let me not more wickedly shed the
Bowels of thy Mercy! Thy Law hath
been cast behind my back, but O let
not thy Blood be trampled under my
foot.

Thou keepest the gate of Mercy o-
pen, let not me shut it upon me!
thou hast not yet cast me in, keep me
from leaping into the pit of perdition!
though guilts and stains have made
me black as a fiend, yet am I not in
hell, out of which there is no redemp-
tion. Dear Saviour! With Thee is
Mercy, and Plenty, for the whole world
of sinners; much more for one, though ^{Ps. 135. 4,}
the greatest sinner of the world. Re- ^{7.}
vive that soul with thy Grace, which ^{1 Joh. 2. 2.}
thou didst ransom with thy Blood!
Rescue that poor soul by thy Mercy,
for which thou hast satisfied in thy
Justice! Wash off my stains, break off
my bonds; Pull off the chains of Sa-
tan, deliver me from my sins. That
I may live an Example of thy Mercy,
a Comfort to poor Penitents, a Joy to
the Angels, a Companion to the Saints,
and Servant to Thy Majesty. So be it
it Dear Saviour! Amen, Amen.

Letany.

Daily Prayers.

Remem-

Remedies against Desperation.

1. **T**He sin of Hell. In the Dead and Damned, not fit for them

^a Eccl. 9. 4 that live on earth *a*, who may be in a ^{Pl. 42. 11.} state *damnable*, but not *condemned* without hope to be saved: then the Judge ^b Jude 13. would not let them live *b*.

23. 2. The sin *against Heaven*. Not a Treason against God, but a *Murder* of the Godhead. In which *Judas* sinned more, than in his Treason *.

* Saint Hierome.

3. The sin *on earth* capable of a Cure, two waies; by Consideration and Caution.

^c Mic. 7. 18

^d Ro. 5. 9.

Heb. 9. 13,

14.

¹ Pet. 1. 19

¹ Joh. 1. 7,

9.

^e Isa. 1. 13

^{Act} 2. 38.

^f Psal. 5. 4.

^g Psal. 32. 5.

^h Sam. 12.

13.

ⁱ Mar. 26.

77.

^b Chro. 11.

^{12.} 11.

^{13.} Luk. 8. 2.

^{14.} Luk. 7. 37,

18.

(1.) Consider.

1. If I have a World of sin to *damn* me, God hath a Sea of Mercy to *drown* it *c*.

2. No stains or guilts can make my soul so much *Vile*, but Christs Blood is more *precious* *d*.

3. The Remedy *e* of Repentance, by the Power of that Mercy, and Vertue of that *Blood*, hath cured most damned and desperate sins and sinners. *David's f*, *Peters g*, *Manasseh h*, *Magdalen i*, *Paul*, and others.

(2.) Beware, before, of the sin of—

1. *Presumption*. From which *Pre-*
cipice

cipice of false hope, are the most fatal and fearful falls into despair k;

Job 11:

2. Under the temptation to despair,

10.

Take heed of concealing the conflict l;

Pro. 18.

For, woe to me, if when I have my

13.

self, and the devil my foe, I have no

Act. 16.

Man of God to friend.

27, 30.

Job 33.

Violent ends and deaths, had been

23, &c.

cured by such Confessions.

Thursday Service.

Against Swearing, and Taking
Gods Name in Vain.

Morning Prayer.
Psal. 15. 99.

Evening Prayer.
Psal. 50. 111.

Lessons,
{ Zech. 5. or Mal. 3.
{ Mat. 5. v. 33.

Lessons,
{ Eccl. 9.
{ Jam. 5.

Collect or Prayer, against Swearing, and
Taking Gods Name in Vain.

O Lord! Holy and Reverend is
Thy Name, let me not dare to
Prophane it! Angels therefore dread
and adore Thee, and shall I despise
Thee! Thou Lord wilt take an ac-
count of all idle words; if then Thy
titles be prostituted at my vain plea-
sure,

Ps. 111.

Mat. 23.

Exo. 20.

sure, and made me to fill my idle discourses, how shall I answer thee? Keep my Tongue from such *Customs*, O Lord! and let *Care* watch my lips, that I get not such a tongue! and let thy *Fear* guard my heart, that no such words move thence to my lips. What is past, pardon I beseech thee in thy *Mercy*; what is to come, prevent in me, by thy *Grace*, for Jesus His sake. *Amen.*

Daily Prayers.

Remedies against Swearing, and Taking Gods Name in vain.

1. **T** Here is much ill in this sin :
1. Against the *Creator*, God.
It is,

1. Petty *Blasphemy* at least : The Jews stopt their ears at it, and dare
Aa.7.55 Christians open their mouths for it a?

2. Petty *Treason*. A lifting up the tongue against Divine Majesty, and wounding it, and bringing it to contempt b.

3. Grand *Ingratitude* to God. For my tongue made for his Glory c, to do him dishonour. And the Names and Members of Christ, to be made Instruments of sin d.

2. A-

(2.) Against the Creature.

4. Grand Rebellion. Man the tongue of the Creatures to praise God, makes them mutes to his Glory e, and guilty e Ps. 19. 1. of his despising and daring God; and himself worse than them all.

2. There is great danger in it. The Law saies, It goes not guiltless f. The f Ex. 30. 7. Gospel saies, of Condemnation g. g Jan. 5.

3. There is no Profit, Credit, or ^{12.} Pleasure in it, a meer-pure sin, without Motive to excuse it.

4. Custome aggravates it. That I Jer. 12. 21. dare get, and keep, an habit against & 32. 30. Heaven.

5. I may use means to lose, as well as get this Custome *.

* Socrates

1. For Gods Names, O Lord! Jesus! by stones Christ! Use other words, O strange! cured his O rare! O me! &c. with as good sense, ill speech, and less sin.

2. Punish my slips, bite the tongue. Give an Almes. Say the Lords Prayer after every Slip.

Friday

Seven Services

Friday Service.

Against Lying.

Morning Prayer.

Psal. 34. 52. 63.

Lessons,

{ *Prov.* 6. or 12.

{ *Joh.* 8. v. 44.

Evening Prayer.

Psal. 59. 101.

Lessons,

{ *Jer.* 9.

{ *Col.* 3. or *Ephes.* 4.

{ or *Apo.* 22.

Collect, or Prayer, against Lying.

O God of *Truth*, Keep me from the lip of *Lying*! Since the Devil is a lying Spirit, let not my mouth be possessed with him. Since he is the *Father*; let not me be a *Child* of falsehood. Cause my heart to *conceive* things aright, and let my tongue truly *bring* forth the conceptions of my heart. Suffer me not at the price of any lust, to let out my tongue to serve the turns of Satan. As a *Prostitute* to Malice, by lying to do mischief; or an *Advocate* to friendship, lying to do good, or excuse the shame of evil. Let me not commit an evil to do a good, much less adde sinne to sinne, Word to deed, upon any occasions.
Espe-

Especially upon small occasions, let not my mind and tongue be filled with such blots. *Blemishes* both to *Christian* and *Humane* Conversation! Pests both to *Church* and to *Mankind*! And that I may abhorre a lie, make me to love *Truth* and *Justice*; Even for his sake, *In whose mouth was no guile*, Jesus, 1 Pet. 2. 22
Christ our Lord! *Amen.*

Daily Prayers.

Remedies against Lying.

1. **T**He Devil first *spake* a, and ever a Jo. 8. 44
since *taught* this *Language* b. b 1 Kings 22. 22.
2. The Death of *Mankind*, was drawn in first, from that *breath* of the Serpent c. c Gen. 3. 4.
3. Speech *brought* forth with a lie, is *conceived* in adultery.
4. When I love a lie, I *divorce* my soul from *Truth*, Gods daughter; and *Marry* it to *Falschood*, the Devils.
5. The Devils daughter hath *Damnation* for her *Dowry*: so hath lying, a sin of *Aire*, but ends in *Fire* d. d Ap. 2. 1.
6. A Christian and a Liar, is a *Monster*. A *New* man with an *Old* Tongue. e Eph. 4. 24, 25.
The Devils tongue in the head of a Christian e.

7. A Lyar is another *Lucifer*. He gives *Being* to that which hath none, and so *equals* himself to God, who only can, and doth.

8. The *Primitive* Christians would rather *die*, than *lie*. Chusing rather the loss of life, than such a blot on the Conscience.

These considerations may make us loath it; and so leave it,

1. Do nothing *foul*, to be blusht at, and we shall not need, to lie for a

Gen. 18. *mask f.*

12.

Jer. 5. 3.

1 Kings

14. 16.

Sin ad.

ded to sin.

1 Cor.

4. 5.

Isa. 28.

39.

Ma. 59. 4.

2. If mens eyes do not, God sees the truth of things g.

3. Here the *mask* is fouler than the *Face* (if not very foul:) at least the face is fouler for the *ugly* mask *.

4. A Time will come, when God will pull all masks, from all faces b.

And what good then in the *Refuge* of lies i?

Saturday

Saturday Service.

Against Detraction, or Slandering.

Morning Prayer.
Psal. 10. 15. 50.

Evening Prayer.
Psal. 64. 101. 140.

Lessons,
{ Jer. 9. or Lev. 19.
v. 11. Mat. 12. v. 22.
or Act. 24. Mar. 15.

Lessons,
{ Jer. 9.
Jam. 4. or 1 Pet. 2. v.
21. 1 Pet. 3. 10. v. 14.

Prayer against Detraction.

O Lord! Since the Detra^ctor is a Devil, let not me be One! Let Eph. 4. 29.
me not delight to *hear* a slander, lest he *fit* in my ear; Let me not *utter* it, lest he *walk* on my tongue; but above all, let me not *devise* it, lest he lie in my heart. Let not my *ear*, *tongue*, and *heart*, be a chair, house, and bed for the Devil. Let thy Holy Spirit of love wholly possess me, that he may have no part in me. Thou wouldest have my heart to be thy *Temple*, and my lips are the *dores*; Let me not make thy Temple his *Forge* to *frame*, and thy dores his *Shop* to *ven* his mischiefs. Lest in thy Justice, thou give me my portion with *Railers*, and *Cursers*, and *Blasphemers* in his fiery furnace.
As

As I abhor to murder my neighbours *life*, make me afraid to destroy his *fame* and reputation: lest I wound thereby, and kill at once, his *Credit* and my *Conscience*. Keep the *sword* of calumny out of my mouth, I beseech Thee, that I kill not my slandered neighbour, and my self; and wound as many as *bear*, and *believe* me. From taking and giving these wounds, Lord shield me, and save me, for His sake, *1 Pet. 2. 23* *who being reviled, yet reviled not*, Jesus Christ our Lord. *Amen.*

Daily Prayers.

Remedies against Detraction.

1. **I**T makes a *Black Mouth*, and *Us* spit *ink* in our Brothers face, or *Fire*, like Devils *a*.
a Eph. 4. 27. The Devil and slanderer all one.
b Lev. 19. 16. *c* *Eze. 22. 9.* *d* *Pro. 12. 1* *e* *Jam. 4. 1* *f* *Rom. 2. 1*
2. As *Bloody* as black. A murder *b* of what is more precious than life, another's *Reputation* *c*. With the death of my *Conscience* *d*.
3. As *abhorred* as bloody: To God and Man. The Slanderer cries out on another for slandering him, and there-
in condemns himself e, as a vile man, for being a slanderer.
4. To wound a *good Mans* fame, is most

most to be abhorr'd, to cast the filth at Gods eyes *f*. He being *sacred* to God *g*; *f* Zec. 2. 8. *g* Pl. 105.

5. To wound a *Man* of God, is yet *19.* *h* 1 Tim. 5. worse *h*. To kill as many souls as be- *19.* lieve the slanders. His ministry lies a *1* Tim. 3. 7. *bleeding*, if his credit receive a *wound*. *1* Sam. 3. 17.

Three *Fortifications* are needful to defend the soul from this sin.

1. In the *ear*. To keep it out of the tongue *i*. To be *deaf* to obloquy, is *i* Pl. 15. 3. the way naturally to become *dumb* to it.

2. In the *eye*. To keep it out of the ear. Slander will not come where *an-*ger entertains it *k*.

3. In the *heart*. To keep it out of all. The chief *Fort* of all. In *13.* *l* Pro. 1. 21

1. *Wisdom*. Not to believe ill re- *m* Ex. 23. 1. *n* 1 Cor. 1. 3, 5.

2. *Truth*. Not to devise them *m*.

3. *Charity* *n*. If true, to *conceal*, not to speak them. Another's life being the Forbidden Tree, which my tongue is not to touch.

So end the Seven Services for
the second Week.

Seven Services against Seven other,
commonly called, *Deadly Sins.*

Sunday Service.
Against Idleness.

Morning Prayer.
Psal. 104.

Lessons,
§ *Gen. 1. Exod. 16. 48*
¶ *Mat 20. 10 to 17.*

Evening Prayer.
Psal. 147. 128.

Lessons,
§ *Prov. 6.*
¶ *2 Thes. 3. or 1 Tim. 5.*

Colled or Prayer against Idleness.

O Lord! Who hast made all things
for *Action*, and Man above all to
be *employed* in holy and laudable do-
ings; Keep me from the much evil of
an *idle* life! Let me not *spend* my pre-
cious daies in vain, but *improve* them
in such *labours* as may be *proper* to
my condition, *profitable* to others, and
above all, *suitable* to thy Service, and
available to my eternal Salvation.

O let me *redeem* what is lost of my
time, and spend the *remains* of that
precious treasure to the use for which
thou

thou givest me to live in this World,
even to *purchase* my self happiness in
the World to come: Through the Me-
rits of him, whose Life was a continu-
al labour to do all good to mankind, *Ac. 10. 38*
Jesus Christ our Lord. *Amen.*

Daily Prayers.

Remedies against Idleness.

1. **A** Gainst all Idleness. Consider,

1. To live an *idle* life is to be
buried whil'st we live *a.*

a Mar. 25.

2. Time is a *Treasure*: for the wa-
sting whereof, we must one day dearly

30.

1 Tim. 5.

8. 13.

Answer b.

b Eph. 5.

3. If we be *idle* towards God, we
shall be *busie* for the Devil. For man
is of an *active* spirit, and will not be
every way idle *c.*

16.

c Joh. 6.

2. *Against idleness in our Vocation*
Temporal.

27.

1 Tim. 5.

1. It is the Devils *Cushion*, on which
he sits and shapes the soul, to all temp-
tations *d.*

13.

d 1 Tim.

2. It is the *spawn* of lust: as stand-
ing waters corrupt soonest, and swarm
with loathsome creatures *e.*

9. 13.

e 2 Sam.

3. It is the shame of a man. A base-
ness below all creatures, from the Em-
met

11. 24.

met to the Angel. Mans *Nobleness* in Paradise, admitted not of *Idleness* f.

4. It will be his *Woe*. Often the Murther of *Want* in this World g, and allwaies of everlasting *Beggery* in the World to come. No labour in the Vineyard, no penny h, Hide the Talent, and lose all i.

3. *Against Idleness, in our Vocation Spiritual.*

1. Heaven is worth our Labour k. Eternity the expence of a little time l.

2. It is not to be *had* without it; And woe to us if it be not had n.

3. Life is the *time* of labour o, and God knows how long that will last p.

4. The labour we *spend* to go to Hell, will bring to Heaven: As much in Gods *Service*, as on our own lusts and *sins* q.

5. All sins are *stops* and stumbling-blocks in our way to Heaven, to remove which, requires a great labour r.

6. Christ took *pains* to save thy soul s, the Martyrs *sweet* and *bled* to save *theirs* t! Wilt thou not sweat to save thine own?

7. The

7. The Devil is ever *busie* to destroy the soul &, wilt thou take no *pains* to *x* 1 Pet. 5. save it? 8.

Monday Service.

Against Covetousness.

Morning Prayer.

Psal. 4. 34. 49. 52.

Lessons,

{ Gen. 14. or Eccel. 2.
 { Hab. 2. Luke 12. or
 { 16. Matt. 19.

Evening Prayer.

Psal. 37 6. or 127. 145.

Lessons,

{ Isa. 15. or Job 1.
 { Phil. 1. or 1 Tim. 6.
 { Heb. 13.

Collect, or Prayer against
Covetousness.

DEAR Saviour! Who didst covet *nothing* of this World, let not me covet *Much*! Much is more than my *life* needs! Much, makes but my *trouble*, and *temptation*, more! Much, makes but my *audit*, and *account* greater! But to covet much, makes me check at no *sin*, and swallow all *temptation*. The Devil would have me desire much *in this World*, to have nothing in another: But thou, O Christ, who lovest my *bliss*, forbid'st my *avarice*! Lord let me do, what Thou (not he) loves! What will *suffice* me on earth to bring

Luk. 12. 15
 Luk. 12. 48
 1 Tim. 6. 9
 Mat. 14. 2
 Luk. 12. 15

L me

me to Heaven, do thou give me; and more than that, let me not covet. Lord, if I must be *destitute* in one World, (this or that) let me rather be a Beggar on *Earth*, than a Bankrupt in *Hell*; and suffer want for a *time*, than for ever; But (if it be thy blessed will) let me want and beg in neither, but by the *allowance* of thy Providence have
 Prov. 30. 8. wherewith both to *live*, and *relieve*! and by the Grace of thy good Spirit,
 Luk. 6. 38. so *enjoy*, and *dispend* what I have on Earth, that I may receive it again of thee, in Heaven. And let me so look
 Mal. 6. 20 after *Goodness*, and lay out my *Goods*,
 1 Cor. 9. that I may *gain* a good measure of *Glo-*
 12. *ry* for thee, and from thee. Through
 1 Tim. 6. the purchase of thy Merits (O Christ)
 19. whose *covetousness* was only to *serve*
 Joh. 5. 29. God, and *save* souls. From that which
 Joh. 4. 34. will destroy thy Service, and my Sal-
 Lu. 12. 15. vation, deliver me dear Jesu, for thy
 Mat. 12. 50 Mercies sake. *Amen.*

Daily Prayers.

Remedies against Covetousness.

MInd, and heart, must be *rectified*, and so, *fortified* against it.

(1.) The *mind* must apprehend it a-
 right; that is, for 1. *Base*

1. *Base*, and below man. Whose *Foot* being set on earth, cries him a monster of *Baseness*, if his *heart* be there. And, as,

2. *Baneful*, and against him. In what he should.

1. *Propound*, or doth,

2. *Project*, from God, or the World, it being the bane,

1. Of *mans Salvation*, (his *end*) being perdition to him. And

1 Tim 6.9

1. Of *Gods Service*, (the *means*) it being impossible to give it to *him*, and *mammon*. Paying one so much *duty*, as robs the other in all his *offices*, and himself of those *abilities*. For,

Mat. 6.24.

Lu. 16.14.

Mar. 4.19.

Psal. 4 6.

1. It *Deafs* the *ear* to Gods Word.

Dumbs the *mouth* to Prayer. *Lamcs* the *hand* to good Works. *Stifs* the *knees* to the Holy Sacrament. *Encrease* making his *Eucharist*.

Mar. 26.

23.

2. It *deads* the *Conscience* to all

Zac. 11.

sense, and the *heart* to all *duty*. The *seminary* of *lust*, *root* of all ill, and *metropolis* of all mischief. *Turns* the *heart*

1 Tim. 6.

9. 10.

Psal. 119

36.

from Gods testimonies, and sets it (as *lucre* tempts) on all ungodliness. To save a *Penny*, it will break a *Table*, and sooner slight all Gods *Ten*, than *One* of the Worlds *Commandements*. Fur-

ther then stands with her *thousands* of *profit*, It cares for none of the *ten*.

2. And (as *impotent* for the true *end*) so, *insufficient* for his own *aims*, *maintenance* of his *Life*, and *Family*: For,

2 Cor. 7.

10.

Pl. 122. 2.

1. His life is not *longer*; (care frets his thread) nor *safer*, (it makes him gragg'd, if not robb'd, of life) nor *better*; his mind hath no rest, nor trouble end, for it. And least at his *end*, because he hath so *much* to go from; and so *little* to come to.

Luk. 12. 20

Death takes him from *Paradice* (all the Miser had) and hales him to a *Prison* farre worse than his death.

Pl. 127. 1.

Is. 5. 9.

Mat. 2. 10

Amos 4. 2.

2. And after him (his great *Project*) the *Family* falls. For want of a blessing to keep up the *Pillars*. If the *First Heire* be not a *Scatter-good*, the *Third* is commonly a *Loss-all*. The *Curse* of God with *One finger* pulling down, what he with his *two hands* (of *Worldliness* and *Wickedness*) hath so long been building up.

This (as an *Exercisme*) may serve (if *Beelzebub* be not there) to drive Cove-

Covetous desires (though Legions)
out of *Mind*.

And then it will be easie, by adding
some more power of *thoughts* and
graces,

(2.) To cast them *out* of the *heart*.

(1.) To that end, it will be of some
force, to *think*,

1. At *death*, all leaves us. Why so
much cost on my *Inne*?

2. *Life* is *short*. Why such luggage
for a little *Journey*?

3. *Nature* needs *little*. Why clog
Conscience and it, with *much*?

4. My *Goods* are *trusts*. Why such
care to have what is *another's*?

5. I must *reckon* for all. Why then
such *reckoning* for any?

(2.) And it will be *effectually* done,
if I have *Grace*?

1. To *love* the *World* *less*, (for 1 Joh. 12.
then I will not *covet* it *much*.) And 15.
value it *low*, (for then I will *love* it
less.) Did we *prize* *Riches* as *Straws*,
we would not seek them as *Pearls*.

2. To *believe* God *better*. Then Heb. 13. 5.
His *Providence* will *Moderate* our Mar. 6. 31.
care, and His *Promise* Banish our Co-³²
vetousness.

3. To *serve* God *more*. For then I
 Psal. 37. 3. shall believe him better, and challenge
 14. 9. *maintenance* from him upon his *honour*,
 and *word*.

4. To be *content* with what I have.
 1 Tim. 6. 6. For then I will not *crave* what I have
 not, and shall bring my mind to my
 lot, if I cannot it to my mind.

5. To be *thrifty*, (with content.)
 For he that is a *prodigal* to *spend*, is
 Phil 4. 11, forced to be a *miser* to get. *Avarice* ne-
 12. ver works more than in the service of
 Amos 4. 1. *Luxury*.

6. To be *covetous* (with my *thrift*)
 to wit, of Heaven. He that loves
true riches, scorns earthly. And will
 so get and *use* them, as they may en-
 1 Cor. 12. create the *heavenly*. So he will be
 charitable, not *miserable*, thinking it
 1 Tim. 6. happier to be of the *giving*, than re-
 19. ceiving hand.

Act. 20. 35

Tuesday

Tuesday Service.

Against Gluttony.

Morning Prayer.

Psal. 17. 37.

Lessons.

{ Deut. 8. or 31. Am 6.

{ Luke 16. or 21.

Evening Prayer.

Psal. 78. or 106.

Lessons.

{ Dan. 5. or Isa. 22. Ro.

{ 13. or 1 Cor. 10. Phil.

{ 3. or Epist. of Jude.

Collect, or Prayer against Gluttony.

DEAR Saviour! That would'st have
 my body a *Temple* for thy Holy
 Spirit; thou wilt not have it a *sepul-* 1 Cor. 6.
16.
chre for beasts. Thou that hast done
 my lips the bliss and honour, to be
 made *dores* for thy *holy body* to enter at, Mar. 26.
26.
 wilt not have them *gates* for the *un-*
clean Spirit to pass in, and out: If I
 so pollute my *bed*, wilt thou not desert
 me, and destroy me, if I dare so *pro-*
phane Thine? Lord! That I may not
 lose my soul, let me not so abuse either
 body; and abhor *Gluttony*, which
 makes me do that abuse to both!

O Christ! *It was thy meat and drink*
to do thy Fathers will (and but for Joh. 4. 34.
 strength to that, Thou didst not eat,

L 4

and

Gen. 3. 6.
24.

and drink! O! let me not with *Adam* eat my self at once, out of *Obedience* and *Paradice*! Thou didst *Fast*, and *Feast* (to teach me there is a time for both) but a *Gluttons appetite* was never in thy mouth, nor let it ever be in mine, O God! If I *Fast*, let me not eat up my body, by cruel *abstinence*! If

1 Cor. 10.
7.
1 Cor. 10.
31.

I *feast*, let me not *devour* my soul, by *intemperance*! Whether I abstain, or eat, or drink, or *Whatsoever I do*, let all be to *Thy Glory*! That after death, when *Epicures* make their two *Feasts* for *Worms*, and *Fiends*, with their bodies, and souls; Thou maist feast and fill both mine, with thy *One*: *Joyes* which will fill, and not *loath*; *satisfie*, and not *surfeit*, for ever! To that *glut* of *Joyes* Dear *Jesus* bring me! From other *Gluttony*, keep me! By the way of thy *Blood*, and *Work* of thy *Holy Spirit*, O Lord! *Amen*, *Amen*.

Daily Prayers.

Remedies against Gluttony.

A Sin; 1. Man is not made, for; but is 2. Undone, by: yet may be 3. Help'd, against.

1. Mans

(1.) Mans throat is narrow (not made to swallow) and Short, not for delight to gormandize. If he do,

(2.) Love he which World he will, it will be his ruine.

1. For a Better.

v. Apud

Tertul.

Venter

Deus, &c.

1. It makes Man, Swine. His Belly, God : and Paunch his Paradise. The Kitchen, his Church. First and second courses, His Services. His hours of Devotion, Meal-times. His Creed is in his Cook. His Decalogue in his Dishes. The Company of Epicures his Communion of Saints, and Death Everlasting, his end. For by this means he eats and drinks away his time in *Vanity*; Drowns his soul in *Sensuality*, and destroys his conscience with *guilt*. It being (as one deadly sin it self) alwaies mother of another, (*Luxury*) which never wants a *Womb*, where gluttony hath a *Belly*. And often, Sister to many; as ill, as *Sodom*s, all (even the worst) though *Idolatry*, and *Sodomy* it self. And,

Seminari-

um Libi-

dinis. Hic.

1 Cor. 10.

2. It makes him as much *Wretch*, as *Beast*. For even here, it bars him or the greatest blessing (*Health*.) His Chief boon (long *Life*;) and only *Bliss*, (*Pleasure*.) For, Fulness is the

7.

Ez. 16. 49.

Prov. 27. 7.

Plures ne-
cat crapu-
la quam
gladius.

Gen. 5.

Mother of Sicknes; and that, the Nurse of Death. Temperance hath the most delicious taste, and hunger cooks all meats to delicates; Whereas his appetite needs more whets than his knife; With which, he doth not so much cut his *meat*, as his *throat*. Even then digging his grave with his *teeth*, when he most pampers his *palate*.

Before the Flood, mans life was *longest*, when food *simplest*. Their *years* (ten to one) longer, because their *diets* (twenty to one) less.

(3.) For such a *malady*, help were happy. And it hath a double *cure*.

1. *Per force*. So *Sickness* is the remedie, which *disgusts* the palate, and make *Fasts* necessary, because *meats* unpleasant.

So for the *time*, the Glutton is abstemious; but by *Disease*, not *Virtue*; not from good *habit*, but ill *habitude*. Yet even thus (if wise) it may get the ill one off, and be cured.

2. *By Choice*. For, as his pleasures are none in *sickness*, they are short in *health* (whilst the meats pass by the throat, from the mouth to the stomach, space and time, not long.) And
in

in death gone, past all recovery. Why then so *much* ill, for so *little* good? This *vanishing*, and *perishing* in sickness and death; That *hastening* and *posting* my body unto sickness? I will none, if I weigh it well. And less, if I do 1. *Consider*, and 2. *Endeavour* aright.

1. There is a life after death. Be not an *Epicure* in thy *Creed*, and thou 1 Cor. 15. wilt not be a *Glutton* in thy *Life*: *Ede*, 32, 33. *Bibe*, *Lude*, believes nothing beyond death.

2. Thou wilt be *arraigned* then by thy Creator, for abusing his *workmanship*, (thy self.) *Accused* by the Creatures, for devouring his *Works* (them.) Making thy soul and body (instead of the Ark of his Testimonies, and Tabernacle of his Service) the *One* a *streiner* for lusts, the *Other* for meats: Rom 8. 20 The *Creature* ravished by force to serve thee against his ends, as if made for nothing but thy *lust*, and the *dung-hill*. Thou wilt therefore be *condemned* for thy injury to *him*, *thy self*, and *them*, to a *gluttony* of torments, *starved* body and soul, Without *crumb*, or *drop* of comfort for thy short Pleasures, to pains long and la- Lu 16. 35
sting

sting for ever. Consider this !

2. There is, a *Cloth*, a *Meat*, a *Drink*, an *Art* and *Office*, that will help, if thou have it. Do thou then *endeavour it* !

Rom. 13.
13, 14.

1. The *Coat*, is Christ. Of Particular *Virtue*, to expell Gluttony.

2. The *meat*, is his Word and Sacrament. To which, to have an holy appetite, is to lose the sensual ; and to digest it, to loath it.

Eph. 5. 18.
Hæc ebrietas non accendit, sed
extinguit
peccatum.

3. The *Drink*, is his Spirit, with which the soul drunk, keeps the body sober. The greater excess of good, the less of its surfeits.

Cvpr.
Dan. 4. 17.

4. The *Art* is his *Pionery* ; To undermine Gluttony by works of *Charity*. Giving the maintenance of thy lust to the Poor. So thou shalt at once starve thy Sin, and feast thy Conscience. And God, and Christ himself will come to thy feast.

Job 29. 15
31. 16.
Mat. 5. 35.
Lu. 14. 13.

5. The *Office*, is to keep his *Table*, which *Frugality* covers, and *Temperance* takes away, His *Example* and *Command* will make Thee able ; and Prayer will get the blessing of both. And sooner, if for his sake, thou eat, and delight in sober Company, and leave Gluttons, for *Saints*.

Wednesday

Wednesday Service

• *Against Lasciviousness and
Luxury.*

Morning Prayer.
Psal. 106.

Lessons,
{ *Exek* 16. *Prov.* 7.
{ *Joh.* 8. to ver. 42.

Evening Prayer.
Psal. 51.

Lessons,
{ *2 Sam.* 12.
{ *1 Cor.* 6. or *Heb.* 13.

Prayer against Lasciviousness.

Lord, Keep me from all filthiness ^{2 Cor. 7. 1}
of *Flesh and Spirit*, that before
men and Thee, who discernest both,
I may appear pure and undefiled: A
Chaste Spouse to Thee, not to be temp-
ted to any acts or lusts of uncomeli-
ness; or unworthiness, which be ill in
thy eyes, that are ever upon me!

O let me be pure and holy in all man- ^{1 Pet. 1. 15}
ner of Conversation as Thou art Holy,
that in the great Day of Tryal thou
maist not disclaim me, but own me,
and take me to thy Glory; For the
Merits of thy Holy One, and Unde- ^{Acs 1. 27}
filed, Jesus Christ our Lord! Amen. ^{Heb. 7. 26}

Daily Prayers.

Remedies

Remedier against Lasciviousness.

I. **G**enerally. The sin of *unchastity* is *vain, foul, fearful, and prevailing*: For,

1. The more lust is *served*, the less

Eze. 16. satisfied a.

28.

2. It's called particularly, *Filthy-*

b Ap. 17.

ness, and Uncleanness b.

14.

It is *sacrilegiously* to make the *Body*

1 Thes. 4. 7.

c 1 Cor. 6.

(*c Gods Temple*) a *Stew*; and that

18, 19.

is the vilest filchiness *d.*

d 1 Cor. 3.

3. It is a short *Pleasure* for ever-

17.

lasting *Pain e*, yet this *fire* is the end

e Heb. 11.

of that *fleshlinefs f.*

24.

Besides a *foul conscience*, it *wounds*

f 1 Cor. 6.

Health, Honour, State; *Wasting* the

9.

Balsome of life, *Blessing* of wealth, and

Heb. 13. 4.

Apo. 21. 8.

Ointment of a good reputation *g.*

g Prov. 5.

8, 9, 10.

4. It is a *strong lust* in the *Assault*,

Pro. 6. 26.

and commonly gets the *Victory. Na-*

31. 3.

ture concurring with the strength *b.*

Job 31. 9.

5. The holy *Martyrs* could no more

10, &c.

be tempted by *Pleasures*, than *Tortures.*

b Pro. 7. 21

3 Sam. 11.

But,

2.

II. *Particularly.* In a *married* con-

Ap. 21. 8.

dition it is every way worse.

Joh. 8. 5.

1. Not only *Damnation*, in another

Lev. 20. 10

World *i*, but present death *k*, in this,

by the *Law of God*; and *Man* too, in

many places.

2. It

2. It tends to the confusion of mankind. *Incest, &c.* l

l Gen. 38.

3. The dumb Creatures are true to their Mates.

III. *The Cure of both*, is the same.
To kill the sin

1. In the *Egg*. Stifle the first thoughts m *Mat. 5.* and motions of Lust m. (No Bird but 28. was first an Egg.)

2. In *Hatching*. Take heed of the things that beget and nourish Lust. Covenant with the Eyes n against lascivious persons, pictures, gestures: Stop the Ears o against lustful Songs, discourses, devices; Keep the Heart p, from being Idle, and the Body from excessive Sleeps, and Meats, and Drinks, or such as are known to be provocative q. Temperance and Sobriety are great friends to Chastity. 33.

3. *Tempted*. Think that thy Keepers Eyes are upon thee; With Joseph, that God sees thee r, and will, judge thee s. Thou wilt blush if but a child behold thee. r Ge. 39. 9 / Prov. 5. 20, 21.

Thursday

Seven Services
Thursday Service.
Against Pride.

Morning Prayer.
Psal. 73. 131.

Lessons,
{ Isa. 41. Luk. 18. to
{ v. 19. or Act. 12.

Evening Prayer.
Psal. 86. 138.

Lessons,
{ Jer. 13. or
{ 1 Pet. 5.

Collect, or Prayer against Pride.

Lord, keep me from the sin of Pride, which threw Angels out of Heaven, and Man out of Paradise; lest it cast me headlong into the depths of thy displeasure, & bar my soul of both. O let me, who am nothing but a Miserable body and soul (a lump of sins and woes) let me never exalt my self before, or against thee; without whose Goodness (but one minute) my flesh would fall to the earth, and my spirit lye in hell for ever, without thy mercy!

Preserve by these thoughts an humble spirit in me, such as thou maist respect on earth, and hereafter advance unto thy Glory. Even for His sake who so abased himself for my Pride, Jesus Christ our Lord. *Amen.*

Daily Prayers.

Remem-

Remedies against Pride.

1. **K** Now what *Pride* is. A Sin *A-*
bominable, as that which is,

1. *Gods Hate*. Other Sins flie God, *S Greg.*
but this flies at God, and God at it. *1 Pet. 5. 5.*

2. *Mans Bane*. It went before the
Fall of *Angels* and *Adam*, and doth go *Jude v. 6.*
before Destruction. *Isa. 14. 13.*

3. *Christs Scorn*. In his *Birth, Life,* *Gen. 3. 5, 6*
Death; all Humility; nothing of *Pride*;
much against it. *Pro. 16. 18*

(2.) Know what *we are*, and there
is no cause of *Pride*.

1. Not for our *Ills*. And our

1. *Bodies* are *bags* of *Phlegm* and
Choler, poor and vile *e.* *e Phi. 3. 21*

1. I am quickned *dust*, and shall be *f Ge 3. 19,*
dead.

2. One *worm* was my *beginning*, and
many will be my *end*; and much woe
between *g.* *g Job 25. 6*

2. *Souls* be cages of enclean *Lusts,* *Job 19. 26*
and *Errors* *h.* Nests of *Serpents*, and *h Gen. 6. 5.*
Vipers *i.* *i Isa. 49. 4.*

3. *Bodies* and *souls* both, have what
should humble us. *5.*

1. My *Body* is subject to a thou-
sand *Sicknesses* and *Sorrows*, but my
Soul

4 Ro. 7. 24 Soul to ten thousand times more Sins
 Pf. 19. 12. and Wounds, and Weaknesses, & Falls k
 Pf. 49. 12. 2. A Grave will be the end of m
 1 Pf. 49. 14 body l, and Hell (without pardon) the
 m Mat. 3. end of a sinning soul m.
 7, 8.

2. For Goods or Perfections of body
 or soul, no cause to be proud : Because
 they are, all of them,

1. Gods Gifts, (whether of Nature
 n Jam. 1. Fortune, or Grace n.) So they are my
 17. Debt o, for which I owe the Donor
 1 Cor. 4. 7. my thanks, (Pride paies my self the
 o Luk 6 2. glory p) and they are my Charge q, for
 p Act. 12. which I owe God the Use, and for
 23. that must be Careful and Fearful (not
 q Mat. 25. Proud.)
 15.

Ma. 18. 27 2. Pride is the way to lose the good
 I am proud of: Honour, Beauty, Elo
 r Dan. 4. quence, Grace, &c. as we see, in Nebu
 31. chadnezzar, Herod, Goliath, David, Pe
 Act. 12. 23 ter, &c. r
 1 Sam. 17.

42. (3.) Know what we are Compara
 Pf. 30 6, 7. tively, with

Mat. 16. 1. Others. Our Betters of more Vir
 33 34. tue, if less Beauty, Glory, &c.

1 Isa. 6. 2. 2. God. Before whom Angels co
 Ge. 18 27. ver their feet and faces s.
 Job 40. 4.

Friday Service.

Against Anger.

Morning Prayer.

Evening Prayer.

Psal. 4. 103. 106. v. 28.

Psal. 2. 114.

Lessons,

Lessons,

{ *Gen.* 4.
{ *Matt.* 5. ver. 21.

{ *Jona* 4.
{ *Ephes.* 4. o.
{ *1 Pet.* 3. *Jam.* 1.

Lord! Keep all undue *passions* out of my *mind* and *mouth*! Make me to think, how often thou dost *pardon* those that *provoke* thee; that my *anger* may not forthwith *burn* against every one that doth *offend* me: But that I may be like thee my heavenly Father, in *Meekness* and *Mercy*: Even for His sake who was the great *Example* of both, the *Lamb* of God, Jesus Christ our Lord. *Amen.*

Daily Prayers.

Remedies against Anger.

I. **T**O loath it: Consider two things, Point of

1. Honour.

(1.) Honour. As,

- a Pl. 106. 1. Holy anger makes a Saint a; o
30. ther, a Beast and Bedlam b.
Num. 25. 2. Wrath *shuts* God out of th
8. heart, and *lets* in the Devil c.
b Pro. 27. 4 3. To rule it, is to be above a Com
c Eph. 4. queror; to Serve it, below a Slave d. by
27, 30, 31.

(2.) Danger.

- d Tit. 3. 2, 3. 1. It is against Health e, and Grace
Pro. 14. 9 and so an enemy, both to body and
e Pro. 19. soul.
19. 2. Kindling of it *within* is danger
f Jam. 1. 20 rous, but flaming out in words and
Pro. 26. 2. deeds, condemned by Christ the Judge
g Mar. 5. to Hell-fire g.
22.
Gal. 5. 22. 2. To leave it: Endeavour 3 things

(1.) Prevent it.

- b Mark 13 1. Expect Injuries and Provocations. So they move less b.
22.
i Pro. 26. 2. Suspect Reports. They make a
21, 22. & little, more i; as Ziba did k.
Pro. 10. 21 3. Value wrongs aright, as unfit
2 Sam. 13. or not worthy anger, but scorn, if small
3. and pity, if great; and if they come
from men angry, take them as blows
from the hands of mad men.
l Pl. 7. 12: In comparison of injuries done to
130. 3. God, what are ours? and who are
we, if He were alwaies angry l?

4. Cut off *Occasions* m, as *Cotys* brake *m P. 10. 22.*
as *Venice-glasses.* 24.

5. Avoid *Self-love*, which gives
our wrongs too great a value n. n Cc. 4. 24

(2.) *Divert* it. (As bleeding at nose,
by opening a vein in the arm.)

1. To another *Passion*: as Joy,
Pity, Scorn o.

2. To another *Occasion*: Set
the mind on something else *. * Lu. 9. 55.
* 2 Sam. 16. 10, 11.

3. To another *Injury*: Against
God, be angry at sin p, and parti- p Mat. 6.
cularly at *anger*, so deform'd a 23.
sin. *Ira scoriae.*
Naz.

3. *Delay* it. Hold our selves in sus-
tence, and silence, and do, and say, no-
thing in anger.

This was *Agustus* his cure. Pre- *Albenod.*
scribed by the Philosopher. If you be
angry,

1. Say over the *Alphabet*, be-
fore you speak or do any thing.

2. Say over the *Lords Prayer*,
sayes the Divine, and mark the
fifth Petition, or some Lesson of
Scripture, as *Mat. 5. 22.*

Saturday Service.

Against Envy.

Morning Prayer.
Psal. 37.

Lessons,
Prov. 24. or 14:
Mat. 2. ver. 17.

Evening Prayer.
Psal. 73.

Lessons,
} *Isa.* 41.
} *Gal.* 5. or *James* 3.

Collect, or Prayer, against Envy.

O Lord! Because thine eye is good, let not mine eye be evil! And that the Devils eye be not in my head, keep envy out of my heart. The eye, by which he kill'd our first Parents, and would have us their Progeny, to kill one another! O let me not *grudge* anothers *good*! If a *Friends*, because I love him; if a *Foes*, because he loves my grief. Whosoever it is, since it is the dispensation of thy *Providence*, let me not *repine* and *quarrel* at the Acts of thy Goodness!

And as for thy Glory, so for my own comfort too, let not that Ulcer grow on my heart, which will be as much

much my *Corrosive*, as thy *Offence*.
 Since I have enough as a man, to grieve
 my own *Adversity*, let me not be my
 own Devil so much, as to torture my
 self with anothers *Prosperity*; lest on
 Earth, a Hell of perpetual torment
 seize upon me. From an eye so full of
 sin, and pain, Lord deliver me, Even
 from Envy I beseech thee. For Jesus
 Christ His sake. *Amen*.

Daily Prayers.

Remedies against Envy.

A Snake in the heart, poysoning
 the Fountain of action *a*, and *a* Jam. 3.
 singning the mind, to the wasting of *b* 16.
 Spirits *b*, and weakening of the body *c*. *b* Pro. 15.
 2. The heart will endure no such *c* 13.
 snake in it, if it have, *c* Pro. 14.
 1. *Faith*, in Gods Providence *d*, 30.
 whose Orders and Acts, Envy quar- *d* Ps. 75. 11.
 rels *e*. *e* Ro. 9 20.

Love { To God and Heaven. For
 there, the more Heirs, the
 more Inheritance *. And * S Greg.
 { To Man on Earth. For we Rule.
 do not grieve, but joy at their *f* Pro. 11.
 good whom we love *f*. 10.

3. *Love*-

3. *Lowliness.* For Pride breeds this
 g *Snake* g.
 h *Pf.* 37. 4. *Pity.* Eying men as *Mortal* and
 i, 2. *Mutable.* Dead *Pompey* made *Cæsar*
 weep.

*So end the Seven Services for
 the third Week.*

**Seven Services of the Vanities
 of the most valued things
 in the World.**

**Sunday Service.
 Of the Vanity of Pleasures.**

Morning Prayer.
Pfal. 17. 73.

Lessons,
 { *Ecc.* 1. & 11. or *Isa.*
 { 47. *Luk* 12. or 16. .

Evening Prayer.
Pfal. 35. 69.

Lessons,
 { *Dan.* 5. or *Anos* 6.
 { *Rev.* 18.

*Collect, or Prayer, against the Va-
 nity of Worldly Pleasures.*

D Efend my soul, O Lord, from
 the *Incantments* of the *Flesh*,
 and save me from vain *Plea-
 sures*, the great *Witches* of the
 World! Thou hast made me with *Rea-
 son*

son, let me not live by *Sense*. I am capable of thee as an *Angel*, let me not set my self among *Beasts*, making sensuality my chief good, which is but their blessedness!

If my soul be *sad*, can worldly pleasures comfort me! and shall I be *Momenta-* everlastingly sorrowful for *moments* *nam est* that delight me! Even the purest *quod dele-* sweets of the World, are mixt with *Etat. Soc.* bitterness, but the pleasures of sin, O what gall do they give the conscience? O Lord! to avoid the sting, let me loath the honey of wicked delights! and because, under the flowers of pleasure, snakes of guilt lye hid, let me beware of all: but O Lord! Ever keep me from setting my heart on any.

On thee be my soul ever fix'd, O God! In thee be the joy of my heart, even in thee alone: and in other things only in thee and for thee! and let thy fear be the *matter* or *measure* of all my pleasures, that they may be in thee; that when the *brook* of earthly joyes *Psal. 36 8.* shall fail, I may drink of the *River* which runs to all *Eternity!*

O thou who art said to weep, not to laugh, strengthen me, to see and overcome

M

vercome

vercome this Vanity ; That I may joy
in Thee *now*, and with Thee *hereaf-*
ter in endless Felicity. Dear Jesus ;
Amen !

Daily Prayers.

Monday Services.

Of the Vanity of Honours.

Morning Prayer.
Pfal. 49. 82.

Lesson.

{ *1 Sam.* 2. or *Eslh* 6.
or *Dan.* 4.
Job 12.

Evening Prayer.
Pfal. 75. 83.

Lesson.

{ *Isa.* 3. or *5.* or 23.
or *Je.* 5.
2 Cor. 1.

*Prayer against the Vanity
of Honours.*

O Lord ! Because Thou hast made
me *Great*, shall I not be *Good*?
Because my Blood is *Noble*, shall my
life be *Wicked*? Because men do me
Honour, shall I do Thee *Shame*? Lord,
let such a spirit of baseness never pos-
sess me ; let me know, that the greater
my *Honours* are, the greater be my *Ob-*
ligations to serve Thee. And let those
Paralites of greatness, appear as so
many Fiends of Hell unto me, who
would

would have me break those bonds, and flatter and nourish such a *Spirit* in me. Make me too wise to build my *Bliss* on mans *Breath*, that I be not miserable at their Pleasure, and happy when they list. Make me not so *Fond*, as to think a glory so vain, can make me happy: So *Poor*, as to think that applause, my Blessedness, which goes and comes with a *blast* of mans.

Make me so *Wise* as to know, that a holy *Spirit* makes the noblest *Blood*, and to be Thy *child* is the best descent; to bear Thine *Image*, the best *Coat*; to have Thine *Angels*, the best *Ministers* of Honour, and Thine eyes the best Judges! And make me so *good*, as to do those noble acts of *Virtue* and *Piety*, which may give me this Honour: Let others court the *vain*, let me seek *true* glory! To scorn earth, get heaven, *Matth. 13.* shining as the Sun in the state of Im- 43. mortality: King of Glory, give this Honour to me, sweet Jesus, I beseech Thee: *Amen, Amen.*

Daily Prayers.

MI2

Tuesday

Seven Services.

Tuesday Service.

Against the Vanity of Riches.

Morning Prayer,
Pfal. 39. 49.

Evening Prayer,
Pfal. 52. 62.

Lessons,
{ *Deut.* 8. 9 *Po* 11. 23.
{ *Matt.* 13. 19. *Mar.* 1.

Lessons,
{ *Job* 31. or *Ecc'es.* 5.
{ *James* 5.

Prayer, against the Vanity
of Riches.

Keepe me, O Lord, from their madness, who make *Riches* their *God*, and *Poverty* their *Devil*! Let not that be my Heaven, which is so near to Hell; let me not make that my bliss, which earth hath in her bowels! And let not that have my heart, which is not my Heaven! From immoderate desires to get or keep wealth, keep me O Lord; and from sinful, defend me; that I may not covet much, to spend more in the maintenance of lust, vice and vanity; *Lu.* 12. 19. and have much to ruine me!

Let me know, that Riches are good as they come from thee, and give me a *Power* of greater *Pity*, and *Charity*, and *Alacrity* to serve thee; and so let
me

me value them as acts of thy Bounty!
 But as things unable to *save*, either
 soul from hell, or body from death, in
 the day of distress; or to *satisfie* the soul
 in any better day; let me despise them
 as poor, and of no value! And as
means, of sin, and woe, *feeds* of pride,
 luxury, and excess; let me abhor
 them as the *fuel* of wrath, and hell.
 Let me be rich in thee, and to thee! *Luke 12.*
 In *baggs laid up in Heaven*, laid out on *21. & 23.*
 earth, to mans necessity, and thy glory.
 Let the riches of Grace be my Joy;
 others my use, and their love, my scorn.
 That when the worldly rich shall be
 Beggars, bereaved of all comfort; I
 may be rich in all abundance, in thee,
 and with thee, who art *all in all*; By
 the purchase of the precious Blood and *1 Cor: 15.*
 Passion of him *who became poor to make* *28.*
us rich, Jesus Christ our Lord. *Amen.* *2 Cor. 8. 9.*

Daily Prayers.

M 3

Wed-

Wednesday Service.
Against the Vanity of Beauty.

Morning Prayer.
Psal. 38. 39. 45.

Evening Prayer.
Psal. 6. 96. 147.

Lesson.
 2 *Sam.* 14. or *Prov* 21.
 or 11. or *Ezek.* 28.
Mat. 3.

Lessons.
 { *Isa.* 3. or 23. *Ez.* 16.
 { 1 *Cor.* 11.

*Collect, or Prayer, against the
 Vanity of Beauty.*

O Lord! Let me look at *Beauty* as
 Thy *Blessing*, but not make it my
Bliss! Let not my care be more for
 my *Body*, than my *Soul*; and to have
 a fair *Face*, than *Conscience*!

O let that which is Thy Face and
Image have the chiefest of my costs,
Jam. 1. 23. and care! Let the *Glass* of Thy *Word*
 be often before me to see it, and the
Ha. 1. 16. *Waters* of Repentance daily with me
 to wash it, and the Fine *Linnen* of the
Rev. 19. 8. Saints ever by me to adorn it, that the
 King of Heaven may delight in my
Pf. 45. 11. *Beauty*; and not Men, but Angels love
 me!

For beauty of the *Body*; let it not
 be

be my *Sin* or anothers *Snare*. Let me not hate Deformity above Hell, and love Beauty before Heaven. Since *Age* at last will, and *Infirmity* before may deface that beauty, and change it to a loath'd *Deformity*. And Lord keep my looks from being *lures* of vanity. Let no guilts be upon my eyes, of anothers iniquity. Let Thy Fear preserve me and them from these guilts! Make it my care, to appear with a fair and clean Conscience before Thee, * [and to Him whom Thou hast made the vail of my eyes, let me be joy of his,] * Omit this if not married. That when humane beauty shall fail, *Act. 6.15.* an Angels may be given me; a Body *Lu. 20.36.* and Soul both fair without blot or blemish, to all Eternity. To that *Beauty*, Lord Jesus bring me! *Amen, Amen.*

Daily Prayers.

M 4

Thurs-

Seven Services
Thursday Service.
Against the Vanity of Strength.

Morning Prayer.
Psal. 22. 33. or 38. 102.

Lessons,
Job 6 or 9. or 40. or
1 Sam. 17.
Acts 3. or 5.

Evening Prayer.
Psal. 86. 147.

Lessons,
Job 21. or *Isa.* 36.
1 John 2.

Collect, or Prayer, against the
Vanity of Strength.

THat I have *health*, the Crown of earthly mercies, I thank thee, O *God of my strength!* And I beseech thee continue it to me; without which, I cannot serve thee, or enjoy any comfort from thee! And let me use it whilst it is with me, to the end, for which thou givest it me, to look and seek after eternal life, where is no sickness, nor infirmity.

Lord, make me know, that all other use is *vanity*. To trust in strength, *Idolatry*; To turn it against thee, *Villany*; (To do more sin, because I have more health from thee.) Let me therefore have care in the daies of my *Youth*,
and

and strength to remember thee my Creator, that in the daies of *age*, and infirmity, thou mayest not forget thy Servant ! Let my healthy body, make my soul more cheerful to serve thee. Eccles. 12.

How unfit *sickness* is to do thee service, and how many waies it may come, let me sadly consider; that in my health I may go about my happiness, and in my sickness have the *comfort* of a well-employed health; and at my death, the *assurance* of eternal life, by that employment ! Isa. 83. 3.

Lord! Since thou givest me the best of thy blessings, let me give thee the *first* of my years, the strength of my *youth*, not my decrepitate daies; that come sickness or health, life or death, I may be thine ever; a child of blis, and heir of immortality, by the merits of him, who is the Son of thy Love, Jesus Christ. *Amen.*

Daily Prayers.

M 5

Friday

Seven Services
Friday Service.

Against the Vanity of Wit.

Morning Prayer.
Psal. 36. 94.

Lessons.
{ 2 Sam. 17. or Pro 3.
{ Luke 10.

Evening Prayer.
Psal. 90. 111.

Lessons.
{ Jer. 1. Eccles. 2.
{ 1 Cor 3. or 2 Tim. 3.
{ Jam. 3.

Collect, or Prayer, against the
Vanity of Wit.

I Thank Thee O Lord, for the blessing of my *Reason*: For the *Power* of it, by which Thou hast made me a man, not a beast; and the *Use* of it, by which Thou hast made me, of Understanding, not an Ideot.

I beseech Thee let me not marr what Thou hast made. My *Wit* to delude my *Will*, and it, to draw my soul from Thee, lest I *fool* my self of the end for which I was made, and an *Ideot* get to Heaven before me. As I have the wit, let me have the wisdom, to know Thee; and with my Understanding, the conscience to fear Thee, **Rom. 1. 29** without which the most *Wise* is but a

Foot

Fool before Thee! From a *Wit* to *Contrive* mischiefs, and to *Compass* designs of vanity; from *skill* to use the arts of sin, and find the waies of death and hell, good Lord deliver me! From an *Atheists* wit, to *dispute* against Thee, and Religious acts which bind the soul unto Thee; and cunning to maintain *acts* of Vice and Villany; Lord keep me, that it find neither room nor favour in me, that such wickedness be not charged upon me! Let me be a *Fool* on earth, to be a Saint in Heaven! Even theirs, who think *Sanctity* a *Simpleness*, *Devotion* a *Dulness*, and Thy *Fear* a *Folly*; And from *Pride* of understanding, and *Scorn* of the simple, who have little to my much, let this preserve me; that Thou canst make my much to be little, if I so provoke Thee, bereaving me of my wits by a *Sickness* or a *Phrensie*. *Wisdom* of God from all this save me, Dear Jesus. *Amen.*

Daily Prayers.

Saturday

Saturday Service.

*Against the Vanitie of Friends
and Favour.*

Morning Prayer.
Psal. 38. 41. 5.

Evening Prayer.
Psal. 88. 89. 106.

Lessons.

{ *Est.* 6. *Job* 6. or *Pro.*
19. *Luke* 1. *Acts* 7.

Lessons.

{ *Mich.* 7. *Ecc.* 9.
James 1.

*Collect, or Prayer against the Vanity
of Friends, and Favour.*

O Lord! Friends are *Jewels*, and
Pre. 17. 10. so thou hast taught us to value
Mic. 7. 5. them; yet as men that may be *false*,
 or will be *fickle*, our trust must not be
 in them. Some are not more friends
 to my *person*, than my *prosperity*. And
 those that are now most friends with
 me, may prove bitter enemies against
 me. Let me therefore seek to have my
Conscience, thy *Angels*, and *self*, for
Friends, that will never fail me! and
 let thy will be mine, O God, that all
 these friendships may be for me! O
 4. thou great *friend* of mankind, who by
Col. 1. 10. thy Blood didst make *saln* man friends
 with God, by thy Holy Spirit make
 me fit for all these friendships!

And

And Lord, let me not value mans,
 with thy *favour*! they can give me
Honour, but not a *Crown* of Glory!
Wealth, but not *Heaven* (their hands
 are too short.) Yea, in sickness and Psal. 49. 4.
 distress they cannot reach health, or
 quiet, to my body, or my conscience.
 And though their *power* be ever less
 than my *wants*, it may be often greater
 than their *wills*. O thou *Unchangeable*
Majesty, the everlasting lover of them Mal. 3. 6.
 that fear thee, let me be one, that thou Joh. 13. 1.
 mayest ever favour me! Let me not
 care for mans *cloud*, so the *light* of thy
 countenance shine upon me! Let my
 sins never hide that light from my
 soul, I beseech thee; *Sun of Righte-*
ousness, let some beam of thy love e- Psal. 4. 7.
 ver come unto me. Isa. 59. 2.
 Lord Jesus say, Mal. 4. 2.
Amen, Amen.

Daily Prayers.

*So end the Services for the
 fourth Week.*

Services



Services upon other Subjects, and
particular occasions.

Advertisement to the Devout Reader
touching these Services.

FOr those Services in the fourth
Week, which may not be so
proper for all (as that of Honour,
Beauty, Strength) those here
which are of more common concern-
ment may be used in their stead, as
the Service against Malice, Re-
venge, Impatience. The rest, as
occasion and discretion guides thee,
and Devotion finds most beneficial
for thee. Wherein the Author
gives thee, thou mayest take thy
choice. And if thou wilt, make these
serve for a fifth week, do as shall
most please, and profit thee.

*A Service of the Pleasures of Piety,
for Sunday or other day.*

Morning Prayer.	Evening Prayer.
<i>Pf.</i> 4. 30. 32. or 33. 97.	<i>Pf.</i> 16. 36. or 126. 132.
Lessons.	Lessons.
{ <i>Deut.</i> 16. or <i>Isa.</i> 29. or 35 61. 65. } <i>Joh.</i> 16.	{ <i>Heb.</i> 3. or <i>Prov.</i> 3. } <i>Phil.</i> 4.

*Prayer to have the Pleasures
of Piety.*

R Avish my heart O Lord with the joyes of Thy *Saints*, and cause me to see the *Felicity of Thy Chosen!* O! What are the pleasings of *Sense* to the Solaces of a *Soul*? or the delights of the *Flesh* to the raptures of *Spirit*? And in what but in Thee, O God, can my Immortal Soul take repose, or my Spirit find relish! Thou art the *Sovereign good*. In Thee is the *Crown of Joy*. All in the World is nothing to Thee, wo without Thee. And how can my Soul rejoyce in Thee, but in the favour which Thou hast to those that fear Thee; and those multitudes of mercies which proceed from Thy favour

vour, to those that are in holy league and peace with thee.

Lord! make me one of thy Saints that I may have some of those joys which none but those that feel, know and those that know, cannot utter. And give me, I beseech thee, some taste of those holy pleasures, which may encourage me more and more to seek to be a Saint.

O Lord! of those showers of hidden Manna which daily fall upon souls greatly devout indeed, let some crumbs and drops come to me, who truly desire to be so; and whilst others take pleasure to swim in sensuality, let me be satisfied with those drops.

Let sinful contents be my *hate*; because they banish them; and sensuality my *scorn*, because below them! Let me joy in the goods of the earth as my *common portion*, but triumph in thy favour, as my great *Inheritance*, and in the duties of thy service and fear, as the waies to thy favour!

To the *harvest* of joy in Heaven Lord at last bring me! and (to live more comfortably on earth in thy fear) the *first-fruits* of thy Spirit give me and a Love, and Care, and Conscience

ence of thy fear encrease ever in me,
God of all Grace and comfort, I be-
seech Thee, for his sake, who came to
save me, my Hope, my Joy, my Jesus.
Amen.

*A Meditation of the Pleasures of
Piety.*

A Ssemble your selves you Epi-
cures, Masters of delights, and
Professors of all the Arts of Pleasures;
Take *Councils*, and make *Musters* of
all your *Powers* and *Wits*, with all your
Students and *Agents* in delectable
Things and *Devices*! One Saint and
Servant of God, is Commander, and
Possessor, of more joyes than you
all!

1. Joyes of another *Quality* than
yours; *Fair*, and *Pure*: Even the poor-
est extracted out of the grossest earth-
ly goods, as *Elixars* and *Essences*. De-
fecate * from your dregs of guilt, and
stings of Conscience. A *Tun* full of
yours; is not worth a *Vial* of theirs; a
whole *Barrel* of your Pitch, below a
Box of their Balsome.

*Purified.
Psal. 4. 6.
Eccles. 1.
& 3.
Prov. 14.
13.

2. And contend you not in *Quan-
tity* with them! Their *Numbers* exceed
yours

yours as much as their Excellencies.
Their Joyes are,

Psal. 8. 6. Two to one, to yours. Yours are
Jac. 1. 12. for *good* of this life; theirs for *ill*, as
well as good! And,

Three to one, for Goods. Yours are
for *temporal*, (spiritual, you do not
taste; Eternal, you cannot hope!) they
Deut. 26. have *Temporal* in hand; *Spiritual* in
11. heart; *Eternal* in Eye. Nay--

2 Cor. 1. Ten, hundreds, thousands to one.
12. Yours, is from *finite* good; theirs, from
Ro. 12. 12. *infinite*. And (which multiplies that to
ten thousand times ten thousand of
millions, and more). Yours, is for *time*;
and theirs of that; *eternal*.

M t. 25. 13 You are then *out-vied* every way.
Heb. 11. Yours are the joyes of *Servants*, (of
25. Slaves.) Theirs, the *Lords*. Yours are
Isa. 12. 3. *drops*; theirs *oceans*! Yours, *moments*;
Psal. 36. 9. theirs *eternities*. Above them is the
Isa. 30. 10. spring of heavenly joyes; Within
1 Pet. 1. 8. them, Seas of holy Solaces; About
Joh. 15. 11. them, *Rivers* of earthly Pleasures; Be-
Deut. 12. 7. low them, the puddles of your carnal
Jer. 11. 15 contentments. They drink water pure
from the *spring* and rock; and there-
fore loath your *Channel*-joyes! and
even for that drink it in, both more
pure, and more.

To all these Territories of joyes Phil. 4. 4.
 have the Saints good Rights, and it is Dcur. 28.
 both their share, and sin, if they do 47.
 not take and keep Possession. Which Pro. 14. 10
 you cannot judge, who are strangers Ps. 17. 14.
 both to their Joyes and Hearts! Nor,
match; who are pent up to your single
 sole poor pension of Worldly-pettie-
 transitory pittances!

Prince of Epicures, enter the lists
 now with a prime Servant of Almighty God: Summ up all thou canst possess, or imagine, of joyes, and give in thy total; one of his least Figures is more; the *summe*, infinitely. Have what *Solomons* Brain and State can command of delights; add what *Cleopatra's* wanton Wits and Friends can devise of dalliances; an *Ephrem* from his Cell, a *Catherine* from her Oratory, shall beat all your great Minions, and baffle all your multitudes of joyes, You have a *Sense-full* of joyes, they a Pro. 14. 13.
Soul-full. When your eyes run over Recede Domine, parumper, quia vasculum cor- dis mei ferre nequit.
 with Laughter, your heart is not full; mine, pa-
 their hearts are so full, that they run all rumper,
 over. Their Raptures are more great quia vasculum cor- dis mei ferre nequit.
 than hearts can hold. One prays God dis mei ferre nequit.
 to *withdraw* a while, his heart is too
 little a vessel to contain him: The o-
 ther

Obruo
multitu-
dine ga-
diorum tu-
arum Do-
mine.

ther cries out to him, the multitude of his joyes, overwhelms her.

O *Epicure*! be a Saint, and thou shalt find what thou doest else in vain seek, (as thy chief good) Joy above all thy joyes; In *Quality*, *Quantity*, *Height*, *Depth*, *Breadth*, *Length*; *Pure*, as christal; *Great*, as God; *High*, as Heaven; *Deep*, as the Heart; *Broader* than Earth; *Long*, as Eternity!

But O *Saint*! be not thou an *Epicure*! If delight draw thy heart, thou lovest so much in delectation, as Religion; and abatest thy soul so much of *solace*, as God of *service*! Believe it, if thou wouldst have joy in *life*, and, at *death*; for the *goods* and *ills* of this life, both *body* and *soul*-goods; enough on Earth, and more in Heaven; the only way is, to be (as thou shouldst be) and continue as thou art, not an *Epicure*, but a *Saint*!

and particular occasions.

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Service against Malice, for
Monday, or other day.

Morning Prayer.

Psal. 7. 10.

Lessons.

Prov. 24.

Matt. 5. ver. 43.

Evening Prayer.

Psal. 35. 62.

Lessons.

Levit. 19

2 Cor. 5. or

Tit. 3. 1 *Pet.* 2.

Collect, or Prayer against Malice.

O Thou Divine Goodness, keep me from Malice the very soul of Satan, and proper sin of the Devil!

Thou O Lord art Love: He then is Hatred; and if malice be in me, I shall be as he is; one whom (unless thou hastest thy self) thou canst not love. From such a detestable and damned disposition, Lord deliver me! Let not Satans brand be on my breast, and his soul, in my body; lest being marked for him, he seize me as his own, and take me, and carry me from thee, body and soul! Lord stamp thy love on my heart, that I may be sealed for thee, and as thy own, claimed by thee. And since this is the cognizance of thine,

to

Joh. 13. 35 to Love one another, let me not wear his Badge in a visible Malice to any, that all may know that I am Thine: A Child of Thy Family, a Dove of Thy Flock, a Lamb of Thy Fould, without Gaul, or Mind to do mischief to any, delighting like Thee, to do good to all, even for His sake, who did wish and do, evil to none, Jesus Christ our Lord. Amen.

Daily Prayers.

Remedies against Malice.

1. **I**T is a Toad swelling with venom in the heart: to God who is love, a more odious, because like the Devil, most Abominable. (The Devils heart in mans body.)
a 1 Joh: 4. 8. 1 Joh. 1: 12.
2. To cast and keep out this Venom of the Serpent.

Consider,

1. Men are mortal, their enmities therefore should not be immortal b.
b Eph. 4. 26.
2. Men are mutable. Whom now I hate, I may hereafter need; as in Joseph c, and Jephtha d.
c Ge. 24. 6. d Jud. 11. 7.
3. Men are amiable e. All after Gods Image f, and bought by Christs Blood.
e Pro. 8. 31 f Gen. 9. 6. Heb. 2. 9. Rom. 10. 5
4. No

4. No man is the Christians *enemie* :
as God, he hates the *sin*, not the
man h.

b Ma^o. 5.

5. If there be antipathy in Na-
ture, it must be mastered by *Grace* i,
which must do miracles to nature.

44.
i Gal. 5.
24.

2. *Beware,*

i. Of anger. That if it *kindle*, it
continue not to be *wrath*, and so cool
into *malice* k.

k Eph. 4.

2. Of men of malice, set upon mis-
chief l.

26.
l Prov. 4.
15, 16.

*Service against Revenge for Thurs-
day, or other day.*

* Morning Prayer.
Psal. 54.

Evening Prayer.
Psal. 18. ver. 47.

Lessons,

Lessons.

{ Dent. 32. ver. 35. or
{ 1 Sam. 24.
{ Luke 18.

{ 1 Sam. 25.
{ Rom. 13. or Heb. 10.
{ ver. 37.

Collect or Prayer, against Revenge.

O Thou to Whom Vengeance belong-
eth, Keep me from a revenge-
ful spirit, that I fall not into the hands
of Thy Vengeance! And since my
pity

Psa^o. 94. 1.

Eph. 4. 32. *Pity, and Patience, and Pardon* is thy
 1 Pet. 3. 8, will, let me not study Revenges; and
 9. returns of injuries!

Thou (O Meek and Merciful Savi-
 Lu. 23. 34. our) didst pray for thy bloody enemies!
 O let me then forgive my greatest foes!
 Committing my cause to thee, who
 wilt do justice for me on them, if I
 seek not revenge, and for thy self up-
 on me, if I do!

Thine O Lord is the sword of ven-
 geance, and thine is the sharpest sword!
 O let me not dare to take it out of thy
 hand, lest whilst I strike others, I fall
 justly by thy sword! though flesh and
 blood provoke me to it, let thy holy
 Spirit hold me from it; and cast and
 keep out of me that evil Spirit by thy
 power, O good God and Saviour, of
 thy mercy. *Amen.*

Daily Prayers.

Ro. 12. 19.

Remedies against Revenge.

(1.) **T**He sin of Revenge strikes at
God, and Man.

1. It *invades* Gods *Prerogative*, and
 takes his sword out of his hand.

2. It is many waies an *injury* to man.
 To his

1. Na-

1. *Nature*. Born without *Armes*,
to Live without *Revenge*. And even
armed *Beasts* agree with their *Kind*, Mat. 12. 26
and Devils avoid quarrels. Pro. 19. 11.

2. *Glory*. To passe by an injury: of
all the most excellent *Victory*; *Casars*
noble *memory* to forget nothing but
wrongs. Pro. 16. 23.
Ro. 12. 24
Eph. 5. 11,
12, 13.
P. o. 12. 15.

3. *Peace*. The Mind is disturbed
and takes no rest.

3. *Justice*. I am my own *Judge*, and
another's *Executioner*.

5. *Wisdom*. If my revenge fall on a
Just man, it toucheth God, His friend. Zach. 2. 8.
If he be *Unjust*, my vengeance will
make me so too.

(2.) Be a Christian and you cannot
do this sin: contrary to the Holy *Life*
and *Law* of Christ; for when much Luk 9. 55.
provoked,

1. He *Check'd* His disciples for cal-
ling for it. Joh 15. 12

2. He Commands *Charity*, to par-
don wrongs; *Patience* to suffer them; Ro. 12. 20.
and *Kindnesse*, to conquer them. 2 Tim. 3.
Eph. 4.

3. He forbids *Self-love*, the Mother,
and *Wrath* the Father; Both which 3. 1, 3.
beget and bring forth revenge.

**A Penitential Service, Fit for a
tormented Soul, Fasting and Praying
for mercy and grace, (for Wed-
nesday) or other day.**

Morning Prayer.

Psal. 6. 31. 38. or 51.

130. 143.

Lessons,

{ *Isa.* 1.

{ *Mat.* 11. or *Act.* 3.

Evening Prayer.

Psal. 40. 42. 43.

Lessons,

{ *Joh* 9. *Ec.* 18 or 33.

{ 2 *Cor.* 7.

1. Collect or Prayer for a Penitent.

O Lord ! I do here cast down my
self before Thee ! O cast me not
away from Thee ! I cannot *Stand* at
the *Bar* of Thy justice, I do therefore
Lye down at the *Footstool* of Thy mer-
cy. I do condemn my self for my sins.
Lord, do not Thou judge me ! Cancel
my sins in my Saviours Blood ; and
wash my soul in the streams of Mercy
Though as red as Crimson and Scarlet
Thou hast promised the penitent, *thou*
Ps. 1. 118. *shall be white as Snow* ; O acquit the
pensive Soul of mine, I beseech Thee
Let not my guilt be black as Hell before
Thee : Wash me from it, forgive it me

And

And because forgiveness of what's past avails not, If I fall again into former offences ; O God of all grace, I beseech Thee, so to pardon me a *Sinner*, as to make me a *Saint*. Give me an Holy strength to *Mortifie* my lusts, with an holy care to *Watch* and withstand all Occasions and Temptations to wickedness : Especially those that are by Nature, Custome or Condition of life, most ready to surprize me ; against them, make me to Watch and ward, and Pray, and strive more diligently. And let Thy Holy Spirit assist and strengthen me to a victory ; Even for the Blessed Merits of Him, Who, Overcame the world for me, the *Captain of my salvation*, Thy Dear Son, *Jesus Christ my Lord*. *Amen*.

2. Collect, or Prayer, for a
Penitent

O God ! With a Prostrate Body and Bleeding Heart, I do most humbly confess and bewail my wretched *Nature*, and wicked *Life* before Thee. For my *Thoughts*, my *Lusts*, my *Deeds* and *Words* Past, my conscience cries out against me* ; So Vain, so Vile, so Foul, so Ill, have they been

* Here think of particulars when you say it.

before Thee. And thou art Greater than my heart; and canst lay more unto my charge then Conscience knows about me!

1 Joh. 3. 20

O Thou Searcher of all hearts and wayes, how oft I have vowed Thee better service, Thou knowest; and have shamefully violated my Faith with Thee! I have sometimes begun to seek after Thee, but soon lost my self again in the wayes of former Vanity. As the *Hill* so hath been my love to vain things: but my goodness as the morning *Dew*, which vanisheth presently. And for this, even from my own mouth, Thou mayst again condemn me!

Hos. 6. 6.

Yea, Lord! with grief of heart, and shame of face, I do yet further confesse and lament bitterly, that (as if it had been a light thing my self to be in sins and armes against Thee) I have been a Leader of others into Rebellion, and so am both a *Sinner* and a *Tempter* before Thee. I have *Countenanced* in them, what I should condemn; and *Encouraged* what I should abhor, And so as *Principal* to my own, have made my self *Accessory* to other mens ills; and by Nursing the

Al

Acts of their sins, have contracted their *Guilt*s, for which Thou mayest again condemn me, charging their wickednesse and woes upon me! And though I have been, and am at this day so Guilty, Unworthy and vile a Wretch against Thee; O how Good and Gracious a God, hast Thou been all my life, and at this present art, unto me! Though I deserve all vengeance, even to Eternal death, Thy Mercies have been, and are still great upon me!

O God of all Pitty and Patience, I am confounded to consider Thy great Goodness and my Wickedness against Thee! Wo is me that the Bonds of Thy Laws, and Thy mercies, and my Vowes, should be all thus broken by me! For this shame and confusion of face for ever might justly cover me!

But Lord! though I be every way a *Miserable* Sinner, Thou art Infinitely more, a *Merciful* God. Thou hast a *Propitiatory* for sin above all my Provocations. *Mary Magdalene* was *Foul* with lust, yet forgiven: *St. Peter* *Perjured*, but pardoned: *Saint Paul* made others to *BlaspHEME*, yet found mercy: O Lord! for Thine infinite mercies sake, let my sins be forgiven

1 Joh. 2. 2

Act. 26. 11

1 Tim. 1.

13.

me ! Even for my Saviours sake, punish not my guiltiness upon me, Seal to my soul Thy Pardon in his Blood, which was shed to save me.

And for time to come, let Thy Holy Spirit assist me to live with more conscience, and lesse sin before Thee. *Lighten* my mind with a Sight of Thy Truth, and *Fire* my heart with a love to Thy Majesty, that the Vanities of the earth may be my scorn, and the Glory of heaven the only ambition that takes me; and Thy fear my onely care, as the Way to that glory.

In that Way, Guide me, Keep me, and Continue me, by Thy Holy Spirit, I beseech Thee; let me so use Thy earthly blessings, that they may not hinder me, Father of Mercy, and God of Grace, grant this I beseech Thee: Even by the Blessed Mediation and Merits of Jesus Christ. *Amen.*

3. *Prayer for a Penitent Confessing Sins and Deprecating Judgements.*

O Thou Holy and Dreadfull Majesty ! I am ashamed to lift up my eyes unto Thee for the sins I have committed against Thee. Wo is me for the *Unclue Thoughts*, and *Lusts*, and
Words,

Words, and Deeds, of which I stand guilty before Thee!

I have, like a Prodigal Child, wasted these goods, and dayes in the delights of Vanity, which Thou O Father, didst give me, not to sin with, but to serve Thee. And even for those few houres which I have spent best, *Privately* in Thy Service, and in Thy *Sanctuary*, I have need to ask Thy forgiveness and mercy; So *Coldly*, so *Carelessly*, so *Distractedly*, so *Irreverently*, have I then, and there behaved my self before Thee.

By Thy holy Lawes, by Thy many Mercies, By my often Vowes and Promises, I stand at this day deeply *Obliged* unto Thee: But I have broken all those bonds, and even to this hour am not free from rebelling against Thee.

For this I do confess, Thou mightest Sentence me to as many Judgments as the mercies are with which Thou hast blessed, and yet blestest me. Thou mightest cast away that soul which I have so much polluted with sin, and smite that body which hath been so much a servant to it, in the acts of Vanity. Thou mightest take away all Hope and comfort from me, and at

once bereave me both of Life, and Soul.

Of all these plagues, O Lord, I am most guilty, by my sins: and if Thou shouldest execute them all upon me, Thou wert but righteous in Thy Judgments. But in judgment Lord remember mercy! To Thy Poor servant, to Thy Penitent, Prostrate Child, grant Thy Pardon, Dear Father, and reach to my soul Thy hand of mercy! I have Guilt, but thou hast Blood, O Blessed Redeemer! I have Stains, but Thou hast Grace, O Holy Comforter! O Holy, Blessed and Glorious Trinity, Spare my life, and Save my Soul! I beseech Thee, who have condemned my self for sinning so much, and resolve by Thy grace, to serve Thee, more conscionably.

And Lord! Save Thy Poor Distracted Church, O Forgive her sins, and Build up her walls. And in her, Preserve all that are Dutiful Children and Faithful to Thee, and Her; Especially those who are in Place and Power to preserve Her: Lord do Thou preserve Her, and them; and all who are Dear and Near to me, and Thee! Comfort all that are cast down, especially those whose Souls Bleed for their sins, all poor-

poor-penitent broken Spirits. Have mercy on them, O Lord, and comfort for them, and Heal them (Thou Good Physician, Who alone canst help them). By the Pretious Wounds, and Death, ^{1 Pet. 2. 24} and Bloody Passion, of Jesus Christ our Lord. Amen.

Daily Prayers.

Letany.

Ten Commandments.

Epistle, Apoc. 2. 21.

Gospel, 13. 3.

Prayer for Catholick Church.

*Service against Impatience,
for Thursday, or Other day*

Morning Prayer,
Psal. 7. 37.

Evening Prayer,
Psal. 106. 143.

Lesson,

*Job 2. or Pro. 25.
Mat. 18.*

Lesson,

*2 Sam. 15. or Ro. 12
James 5.*

*1. Collect, or Prayer against
Impatience.*

O Lord! Let not a Spirit of Impatience possess me, by which I do but *Provoke Thee*, and *Advance* not all,
N 3 above:

above my misery. By it I shall neither
 Isa. 45. 9. get Thy blessing ; nor ease my burden,
 but draw Thy curse, and double the
 Ps. 39. 10. cross upon me ! Thou art my maker ! I
 may not strive with Thee : And my mi-
 Lam 3. 27. sery, is Thy Work : I must not contest
 with it. I may struggle under the yoke ;
 but what shall I gain but gaul and
 Jer. 28. 13. guilt by the strife ? (Gaul to my
 neck ; and guilt to my Conscience ;)
 I will therefore kisse Thy Rod, and
 bow to what I cannot break, Thy
 Yoke, Under which I will draw on
 my course with more humility, and
 care : *Sad*, for that I have offended ;
 a Pet. 5. 6. and *Careful*, that I may not offend ;
 So shall my obedience be accepted, and
 my deliverance hastened. For, O Lord !
 it is not my *Punishment*, but *Amend-*
 Hof. 5. 15. *ment*, which Thou dost seek, and there-
 fore sendest distresse to drive me to
 my duty. Which when I learn by Thy
 rod and yoke, Thou dost lay them a-
 side, and appear in more comfortable
 shapes unto me : yea, and allowest my
 Rev. 3. 10. patience good recompence, for my
 Rom. 5. 3. better behaviour, in the School of my
 misery. Good Lord ! let me learn
 what Thou dost teach, that I may re-
 ceive what Thou dost give, the honor

of being held Thy Faithful Servant ^{Apo. 1. 13.}
under the *Crosse*; and the glory of ha- ^{Rom. 8. 18.}
ving a *Crown* for my service. Not
for any *Merits* of mine, or *It*, but for
Thine Infinite *Mercies* sake; and the
Merits of Him who is the Great Ma-
ster and Patern of *Patience*, and all ^{Heb. 11. 33.}
Perfection, Jesus Christ our Lord. *A. 4.*
men.

2. *Prayer, against Impatience.*

Lord! Keep me from *Impatience*,
as much my *Pain* as *Sinne*. To
Thee (the Wise and Just Disposer and
Governour of Humane affairs) it is a
Sin, (a Quarrelling and fighting with
Thy Providence.) To me a Poor frail
Creature, who cannot maintain con-
test against my Maker, it will be but ^{Job. 2.}
Pain. If Thy Hand lay the burden on,
I must submit; I cannot resist Thee: ^{Isa. 40. 5.}
Pray it off, I may; I cannot throw it
from me: Yea, impatiently to seek to
cast it off, is the way to overwhelm me.
O! let me not delight at once, in Thy
displeasure, and my overthrow!

Thou art *Just*: If evil be on me, it's
what I deserve. Thou art *Good*: If I
submit to Thy will, Thou wilt work my
good, out of that evil. Thou art *Great*:

IF

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If I will not by *choice*, I shall by *force*, submit to Thy will. When therefore evill (be it never so Much, or Great) is upon me, let me *Look up*; (to Thee) from whom it flowes! Let me *Look in*; (to my sin) for which it comes! Let me *Look on*; (to my good) to which it tends! So shall I sit down in Patience under it, and kneel down in Prayer to be delivered from it; Waiting humbly till Thou shalt set me above it! Even so give me grace to do, and say, of my Cross and Pain, as
 Lam. 3. 27, 28, 29. Thou my Saviour didst of Thy bitter Cup and Passion; *Father! If it be Thy will, Let this Cup pass from me! If not; not my will, but Thy will be done. Amen, Amen.*

Remedies against Impatience.

1. **A**N *Insurrection* against the Government of a Providence Almighty, and Good; and therefore ever, *Fond*, and *Foul*.
 Isa. 14. 9.
2. A *Sin*, of an *Everlasting* date; because man is in the perpetual motion of misery; till at rest in heaven.
 14. 13.
3. A *Sin*, which keeps man from growing to the Height of piety (to thank
 Chrys.

thank God for Adversity) making him as a Dwarf of Hell, giving Him, (if not Bans and Blasphemies) Frets, for Thanks.

4. A Sin, which throwes a man into the Depths of Iniquity. Tutor to Despair, and Factor for Apostasie.

5. A Sin, which opens a Gap to all Temptation, and Womb for all wickedness, Mother of all mans Miscarriage, and Mischief. An Enemy to Heaven, and Auxiliary to Hell.

6. A Sin, which Weakens and Wasts the Soul. Breaking down the Wall of her strength, Putting her shoulder out of joynt, and body out of temper.

7. A Sin which Weakens and Worries life. Depriving it of Calm of Conscience, in a Tempest of trouble. Making the Shelter (that should be) the more devouring Storms: and man (flesh and spirit) swallowed up in the misery of both.

8. A Sin, so Forbidding man to Improve life to the best (to dye a Martyr) that it allows it not well, to live a Saint.

This Sin, of so Execrable and Formidable a quality, will be avoided, or left, if we shall,

1. Know,

1. *Know and Believe*; Gods Providence governs *All*, and *Well*: and our Sins, deserve all ill, and worse. *Pl. 39. 10. 1 Sam. 3. 28.* Sooner, if we,
2. *See and Consider*. Calamity is a Common *Lot*: From which *Saints* and *Princes* have no priviledg. No not He that was King of *Saints*, and *Kings*. Especially, if we, *1 Cor. 10. 13.*
3. *Mind*, and Study Christs Cross. A Present Cure, No Water so *Bitter*, which this Wood will not *Sweeten*; no Meat which will not down with His Vinegar and Gall, * Nothing so *Hard*, which His Passion makes not *Easie* †. Have in mind, *Who* Suffered on it; an Innocent man, and God too (God man!) *What?* more then all mankind ever did, or could bear! *Why?* for thy particular Guilts in the generall of all Mankind! *How?* with a Cheerful Spirit, and Submissive Soul! And if not for sinne, for shame, thou wilt have out of heart, Impatience, No such Physick to Heal thy frets. No such Book to Teach; No such Pulpit to Preach Patience: Nor any Receipts, Lessons, Sermons, more effectual, than those in that Course Book, and Pulpit

Pulpit. By the Work of His Spirit, they will be so, if thence we shall have grace to—

4. *Kill and Preserve*, Kill what doth *Quicken* and *Strengthen* Impatience in us. And Preserve what will *Beget* and *Nourish* that life, which will not let it *Quicken*.

1. *Self-love*, and *Pride* give that Sinne *Life* and *Strength*. That's the *Mat. 26. Womb*; this *Father* of it. Deny my self²⁴. and I will take up my Cross: Love my self and I shall not endure it. To Crosse the flesh, is the way to bear a Cross. And *Humility* will make me *Stoop* and take it on; *Pride Fume*, and *Matt. 21.* throw it off; or *Fret* to have it on.²⁹ Not to be Proud, is the way to be Patient. And sooner,

2. By Innocence, Hope, and Love which will give Patience a life.

1. *Innocency* make a quiet mind, as *Isa. 50.* Guilt a troubled. And Repentance helps to it, since man once cast out, comes not to a perfect State of Innocence. Martyrs therefore and Penitents are the greatest Patients. Because those are *Kept*, these *Wash't* innocent.

2. *Hope* makes a strong heart. It *anchors* it in the storm, and up *Heb. 6.* holds

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27. 15. holds it under evil; Else it would *drown* in grief, or *break* and fall, with misery.

3. *Love of God*, Endures all *For* Him, and would much more, Especially *From* Him. It looks as at the Scourg, at the *Hand*, and takes the Chastening quietly because a Fathers *Rod*.

Heb. 2. 9.
Job. 18.
11.

Service of the Passion; fit for Friday or Wednesday.

Morning Prayer.
Psal. 22.

Evening Prayer.
Psal. 88. 110.

Lessons,
{ Isa. 53. or 63.
{ Mar. 14. or Luk. 22.
{ John 13,

Lessons.
{ Zach. 11. & 12.
{ Ephes. 1. or Col. 1.

Collect or Prayers, of the Passion.

O Incomprehensible Goodness and Mercy who didst send Thy own Son to a Cross, to bring me to Thy Crown; and at the price of a most Bloody Passion, to Purchase my salvation. O let this love be ever in my heart, and the fruits of it abound with me in all holy carriage and conversation. Make me therefore to Hate my sin more then death, which made Thy Son

Son to dye; And let neither goods, nor honours, nor liberty, nor life be dear unto me for my saviours sake, who made me so to live.

Lord Let me sacrifice all that I have and am, to Thee, who gavest Thy Dear self, a Sacrifice for me! Let me thirst to shed my blood, and Dye for Thy Truth; and let it be my meat and drink all my days, to do thy will, and Live to Thy Glory: that I may at last, by the Merits of thy Precious Blood and Passion, dwell for ever with Thee: With Thy Blessed Saints and Angels, giving Apo. 5. 12. all lauds and worship, and honour to Thee, Even for ever, and ever. *Amen.*

Daily Prayers.

Letany.

Ten Commandments.

Epistle, Tit. 2. or Heb. 9.

Gospel, Mat. 26. or Joh. 3.

Prayer for Catholick Church.

A Meditation of the Passion of Christ.

O Christ! Thy *Passion* makes me full of all Passions! I am in Love, and Hate; I have my Longings and Loathings

Loathings; I take Joy and Grief; I cherish Hope and Fear; I am Incen'st and Ravish't!

1. I am in *Love*, And with whom but Thee, O Jesus! I am *Enamoured* of Thy *Person*! God-man! Son of God! est, &c. The Beauty of Heaven and Earth! Heb. 1. 2. Center of all Created and Incrated 1 Pet. 1. 12. Excellency! Mirror of the God-head! Col. 2. 3. 9. Wonder of Angels! Glory of Man-kind! I am *Enflamed* with Thy *Love*! 1 Co. 11. 3. 7.

Nimius amor. Why so much (too much) O Lord!

Was it not enough to leave a Throne for my sake, but Thou must Lye in a poor *Crutch*: Stand at a base *Pillar*; Hang on a Cursed *Cross*; not for Thy self but me, (by my birth, lust, life) a Beast, a Villain, a Malefactor, to my God! Thou didst Write Thy love to *Lazarus* Legible in Thy *Tears*, shall I not read it in Thy *Wounds*? Saw they it

Joh. 11. 36. in Thy Dripping *Eyes*; shall not I in Thy Bleeding *Side*? They in the Hot-*durati* & Thy *Water* Thou didst bestow on his Dead Body, and not I, in Thy Reaking *durati*, *ec. quos* *Blood*, Shed for my damned Soul!

molit tan- O let my Heart never be so hard, *ta flamma* as to see those Wounds of so great love to me, and have no Woundings of affection for Thee! for Thee? And all

antus ar-
der chari-
tatis, &c.
Bern.

all in *Heaven* and *Earth*, that have Relation unto Thee, O Christ!

I am in *Love*, with the *Father* of my Lord Jesus Christ, who would give His Only Son, so to suffer on earth for a time, that I might not Fry in Hell, for Ever! Joh. 3. 16.
Rom. 8.
32.

And I have *Love* to Thee, O *Holy Spirit* of God, who didst *Anoint* Jesus, to be my Christ; and give him *Inauguration* to his Crown of Thorns, and Blessed (though most Bloody) *Isa. 61. 1.* Function!

O *Holy Trinity*! I do adore what I cannot comprehend, as your Heavenly *Persons*, so your *Councils*!

And with an Humble *Love* and holy *Reverence* desire to behold and bless your Design for the salvation of One World, by the Passion of Him, who is more worth, then a Thousand! I see and admire Your wonderful *Wisdom*, *Goodness*, and *Power*, that could, and did, Contrive such a Decree! and (next to Your Persons) that Blessed *Eph. 3. 14.* Trinity of Your Perfections, I will for ever, love, admire, and adore! And next God, 1 Joh. 3. 7.
Heb. 10. 7.
11.
Col. 1. 27.

I have *Love* for Thee, O Man! Son of man, whoever thou art, by His *Flesh* and

Heb. 2. 10, and Blood, and Bloody Passion, made
 12, 14. Gods son, and Brother of Christ. Thy
 Ephes. 2. Cross, O Jesus! shall make all Man-
 13, 19. kind my *Friends*; and thy Blood *Glue*
 my heart to every man! O Christ!
 Why should I hate any, when thou
 did'st so love all? How dare I slight a-
 ny, when thou gavest thy Hearts.
 Matth. 25. Blood for every one! Shall he that is
 40. Thy Brother, be my hate or scorn?
 1 Cor. 12. 5. And of all Mankind, I *Love* you, ye
 1 Cor. 12, *Saints* that are twice His *Brethren* (in
 27. Spirit, and in Flesh) So near to Him
 2 Cor. 11. in both, as makes you His *Limbs*, as
 Col. 18. well as brothers! And *Thee*, O Holy
 Eph. 5. 23. *Church*! Spouse of Him, and Mother
 Eph. 5. 25. and Body of them; yea the *Body*, for
 Act. 20. which (with specialty) He gave His
 25. Blood, and self! I have Passionate
 Love for Thee, O Thou dearest Body
 of Christ! Shall I think any thing too
 good for Thee, for whom He gave
 himself? Preferring Thee (His Mysti-
 cal) before His Natural Body? And
 shall I esteem Friend, or State, or Li-
 berty, or Life, or any thing, or all things
 before Thee?

And above all the world, (though
 no *Worship*) I have *Kindness* for you,
 you Holy *Angels* of God, who though
 you

you have no *Ransom* because no need of a Redeemers Blood, nor had where- withal (as it needed not) to pay and contribute at all to the Redemption: yet for your Zeal to God, and Love to Man, gave it the *Joy*, as if it had been your Deliverance; and Christ the *Wel- come*, as if He had come to be Your Saviour! Messengers of His Birth, Mi- nisters in his Life, Attendants at His Death, Heraulds of his Resurrection, and Ascension, Giving to His *Natural* Body, all Due Services on Earth, and paying for Him to His *Mystical*, Your Holy Ministeries, now He is in Hea- ven! O You *Pure* and *Holy* Spirits of God! Though you *Get* not Your Bliss, You *Lost* not by him! It is made more *Strong* to You, and You more High in it, by the Numbers of Glorified Bo- dies, filling the Rooms of Apostate Spirits, to Your far greater joy, and Bliss. You love him and His Passion for it, and I You for that! You love Man, above Your own Kind, for that, and I You for it!

Thus, Lord! I love all for Thee, and Thee, in all. And now I will *Love* my *Self* amongst them! O Lord! I am One, in whom is Thy *Flesh*, (a Man) I

am

Luk. 2. 13.

Luk. 2. 71.

Matth. 4.

Joh. 20.

12.

Luk. 24. 6.

Act. 1. 11.

Heb. 1. 14.

Mediator
Confirmationis.

Heb. 2. 12. am one, in whom is Thy *Spirit*, (a
 Joh. 3. 5. Christian,) I am One, For whom Thou
 Heb. 2. 9. did'st shed Thy *Blood*; On whom Thou
 Rom. 5. 5. hast shed Thy *Spirit*; (A Redeemed,
 Isa. 43. 4. Esteemed Man, by Thee.) And shall I
 Phil. 3. 8. be so poor as to value dirt to Thy
 Blood? (the *World* before Thee?) Shall
 I quit Thy Spirit for Lust (Value Thee
 after the *Flesh*?) Shall I be tempted to
 give my self from Thee, to the *Flesh*
 and *World*? (love Thee less than the
 Devil?) O Lord! I will value thy
 Blood more; I will keep Thy Spirit,
 better, I will set a higher Price on my
 Self, than to sell Thy Blessed Purchase,
 to the Devil, for a base *Piece* of *Flesh*,
 and *Small Portion* of the *World*. So
 am I, and let me ever be in *Love* with
 Thee, O Lord!

2. But O *Sin*! I am in *Hate* with
 thee; for my own, and for my Savi-
 ours sake. That didst pose Heaven it
 self, and put God to it, (one of the
 two) to damn my Soul, or do thus
 to my Saviour! O thou Enemy of
 Lam 1. 12. God and Man! how execrable art thou
 more then heart can think, that madest
 Him Lamentable, more then Eye saw!
 And, O *Devil*! I hate thee, who didst
 tempt man out of *Paradise*, and so
 draw

draw Christ to a Cross! And could thy temptations have prevailed, and thy power have matcht thy malice, would'st have cast the second *Adam* out too; that so not the First, nor His Seed, might ever have come in again.

And O *World*! I *Abhor* thee, as the Imp of the Devil; who of his Jews and Gentiles could'st find hands for such horrid Acts; and Sin, that made Acts 5. 37. those Bloody Passions! *Sin*! *Devil*! *World*! for the Death of my King, and Lord, and Christ, Have (as you deserve) my *hate*!

3. I Long for the Lord! *My Soul longeth for God, even the living God!* Psal. 42. 2. (yea, even for the *Dying* God!) *When shall I come and appear in the presence of God?* God dying once, yet living ever, when shall I come before the *Dying Living* God? Apoc. 1. 18. Heb. 1. 3.

I Long for the *Chariot* which will bring me to Thee, and will Kiss it, though it be a *Cross*.

I Long for the *Inn* which will lodge me near Thee, and will embrace it, though it be a *Grave*. 2 Tim. 2. 12.

I Long for the *Bed* which will raise me to Thee, and will climb it, though it be a *Gibbet*! Phil. 1. 23. A. 2. 1. 13.

Pfal. 116. 12. *O Cup of Salvation!* I will not refuse thee! Though full (to Martyrs measure) of blood; if from Him, thou shalt be drunk; and yet deem'd nothing to thy Saviours Blood!

And till my soul can come to thy Glorified-Crucified Body, in Heaven;
 Psal. 95. 6. *I Long* after Thy Courts, where Thou
 Matth. 28. art present in Spirit, on earth! To be
 20. in Thy Holy Temple (which is the Chamber.) At the Altar and Table, (which is the Chair of thy Presence.) Yea, where (in High and Ineffable Mystery) I find a Presence of Thy Body; and Keep both a Commemoration, and Communion of it, and Thy Blood!

Greg Epi- *O Lord!* Since I so much love Thy
 stola Dei. self, (till in Thy sight!) How should
 &c. I not *Long* to see Thy Letters (the Word:) and thy Seal (the Sacrament:) and till in Beatifical presence, Wear that as a Ring in Thy Remembrance!

4. *I Loath* the Life, in which I cannot see thee! At best an Exile; at worst a Trouble to thee. *I Loath* my Self for casting away love on so base, and unworthy a life. Where I do either Crucifie Thee with my Sins; or Wound

Wound thee with my Miseries! Where AA. 9. 45.
 (such is thy holy *Zeal* to God, and Heb. 6. 6.
Sympathy, and tender mercy to my Isa. 63. 9.
 soul.) I Renew Thy Passion by my
 Guilts; or thine Agony by my Con-
 flicts.

I *Loath* that Crucifix on my *Breast*,
 which encourageth to trample thee
 under *Foot*. I can endure O Christ to
 see thee in *Image* (a picture of my Eodem cul-
 Dearest Friend) but abhor to love it tu crux
 like thee; or, to pass so much time and que Chri-
 devotion to that, as makes me more stus.
 forget my Lord, then dutifully remem-
 ber me!

O Jesus! Thy self shall be my *Crucifix*! Not hung at my *Breast*, but in
 my heart! No *Room* but that is good Heb. 13. 13.
 enough for thee! That next *Martyr-* 2 Tim. 2.
 dom hies me most to thee! if I can- 12.
 not *Fly* a Martyrs pace, I will *Run* a Heb. 12. 1:
 Saints: And by the speed of a *Mor-*
 tified course, make more hast after
 thee!

5. I *Joy* in thy *Cross*! Not in thy
 Grief, O Christ! Can I see thy *Body*
 all gore, and my heart not bleed? The Zac. 12. 10.
 Spear be in thy Heart, and no *Sword* Luk. 23.
 at mine? I will not, I cannot endure 70.
 it, O Jesus! No! I *Joy* in the *Root*!
 O Thine

Luk. 2. 27. Thine Infinite *Mercy*, O God! And in
 Col. 1. 20. the *Fruit*: The Perfect *Redemption* of
 man! *It is finished!* Yes (Blessed be
 Joh. 19. 30. the Blood that was the price! Blessed
 Heb. 10. 11. the Body, that laid out that Blood!)
 Heb. 7. 25. The satisfaction is Full! Salvation is
 Joh. 16. 33. sure! Sin is nail'd! Hell foil'd! Satan
 1 Pet. 4. 2. chained! the World baffled! the Flesh
 1 Cor. 15. wounded! Death slain! the Grave bu-
 54. 57. ried; Every Adversary Power is con-
 Col. 2. 15. quered by Christ, Triumphant in the
 Chariot of His Cross over all; All is
finished!

O Dry Tree of more Blessed *Fruit*,
 O *lignum* than ever Earth bare! No rather,
salix, &c. 1 O Wet Body that madest a Whole
 World happy! (Sap and Vertue of that
 Happy Tree!) It was not the *Wood*,
 Col. 1. 20. but *Blood* of the Cross that brought
 forth that fruit! The *Redemption* of
 Man!

And what Good doth not grow from,
 and upon that! *Pulpit* of Repentance,
Pillar of Faith! *Anchor* of Hope?
Magazine of Charity! *Armory* of
 Mortification! *School* of Patience!
Mirror of Obedience! *Rock* of Con-
 stancy! *Shop* of Humility! (the whole
Duty of a Christian.) O Blessed
Root of Gods mercy, that bringest
 forth

forth the happy *Fruit* of Mans Grace and Glory! O tree of *Death*, more Blessed then the tree of *Life* that hast such a fruit and Root? Thus are my Joys Triumphant in thy *Cross*! But

6. I *Grieve* to see thee Crucified *Again*, O Christ! And my soul is Crucified, for having a hand in thy *Cross*. We the World for Offences, which Heb. 6. 6. Make thee Bleed afresh, and bring thee to thy *Cross* again! Wo is me that see thee daily Crucified, Betwixt Hereticks, and Shismaticks (Thieves of thy *Truth*!) Between Hypocrites and Profligates (Thieves of thy *Grace*!) Amidst Men of Intemperate Heats and Cools in Religion! (Thieves of thy *Honour*!)

I *Grieve* to see Thee Crucified In 2 Cor. 1. *Vain*. So *Much* of the world lost, when 17. *All* was Paid for! A Price *sufficient* to have ransom'd not a World only, but a Hell ful of Devils, *Effectual* only to a *Handful* of men!

Yea, even Within thy holy Pale, which should preserve thy Blood to a drop; wo is me! How is it spilt to a stream! Whilst some *give*, others *leave* thee, or themselves none! Making Gal. 3. 27. void by their sins, the healing Vertues 1 Pet. 2. 2.

of thy Blood and Wounds ! By *Unbelief*, Millions out of the Church ; and by *Mis-belief*, Thousands in it ; and by *Miscariage* of Life, Millions of thousands, both in, and out. My heart bleeds to see thy *Creeds* without Faith ; Thy *Decalogue* without Obedience ; Thy *Prayer* without Use ; Thy *Sacraments* without Reverence ! Nay to see it made Faith, Conscience, Devotion, Zeal ; to have no respect to Sacrament, Prayer, Decalogue, or Creed ! My Soul is *Troubled* to see thy Holy Demeans *Robb'd*, Thy Mansions *Ruined* ! Souls sold for Money, for which thou did'st pay, Blood ; And Lord ! what tears of Blood are sufficient to bewail it, that thy One onely Commandement of *Love*, which cannot live at all out of thy Church ; Within it should be slain, and buried all in broil and Bloodshed ! O Christ ! can my Eyes see thee thus Crucified again *Twice*, and in vain *Once*, and my Heart not *Grieve* ! Yet,

7. I *Hope*. And in thee, and the Blood of Thy Cross alone ! I *Hope* for Pardon, because I read it *Seal'd* in thy Blood ! I *Hope* for Salvation, because I find it *Purchased* under that Seal !
Wilt

Gal. 3. 14.

Act. 10. 28

Wilt thou not make good thy Seal?
 Wilt thou not preserve thy Purchase?
 Nor sin, nor Devil then, shall damn Rom 8.
 me, O Christ: he shall not steal thy 34, 35.
 Purchase; It shall not void thy Seal. 1 Joh. 2. 1.
 Thy Blood is my Plea against both.
 In it, I see my pardon, and Salvation 1 Tim. 2. 5.
 Written; nor care I, so thou be my
Advocate, for Saint or Angel to Set to
 their hands; I *Hope* in thee for my
 Salvation.

And so I do for my *Mothers* too:
 The *Spouse* bought with thy *Blood*,
 and Lov'd; as thy *Body*! O Lord,
 thou art (by singular stile) Her *Savi-* Eph. 5. 24.
our. And shall she want (what she so 25.
 much needs) thy *Salvation*! She is on
 the Cross; Dear Jesus Deliver Her!
Force without, and *Fury* within Cru-
 cifie Her, Lord Tender Her! Enemies
 and Children, both, *Fall* upon Her, O
 Christ *Rescue* Her! O let her not want Act. 10.
 thy Bowels, for whom thou gavest 28.
 thy blood! Behold Her miseries! Let
 Her not want a Bath, for whom thou
 yet hast blood; forgive Her sins:
 Till that hath no Vertue, She is not
 without *Hope*! By the Merits of thy
Golgotha, dry Her *Akeldama*! By the
 Passions of thy *Calvari*, take her off.

the Cross ! O Christ ! Whilst thou hast one drop of Blood, I will not Despair for my self, or Her, Whilst that is *Warm*, that chilness shall never seize my spirit ! And I know, thy
 Mic. 7.19. Streams of Blood are neither Drain'd nor Cool'd to Earth, and the Seas of mercy Run as fresh and full, as ever they did in Heaven ! Thence take I Hope. But.

8. I Fear too ! I Dread Temptation !
 Gal. 3. 13. Thy Cross was made of Adams Tree ! I fear, because he fell ; Lord Deliver me ! I Dread Desertion ! Solomons Wisdom, and Davids Grace I want, Yet had I both, should fall, If thou forsake me ! Lord ! On the Cross thy Disciples left thee : let me never ! If temptation carry me away, look after me, do not leave me ! I dread Apostacie ! O keep me from that sin, from
 Heb. 10. which, even thy Blood, thy Cross
 26, 27. cannot or will not save me ! How should it, when I rebuild Thy Cross, and Trample thy Blood ?

1 Pet. 2. 24. I Fear my self for all this. As my
 Rom. 7. 27. sins nail'd thee to thy Cross, Corruption Rivets me in my sins. The Devil never wants a Hammer, whilst God hath a World ; nor hath a Nail

to seek, whil'st man hath a Heart ! O Lord I have one, and a *Forge* of Jer. 17. 9: wicked devises and lusts in it, full of all damned cheats and deceites ! From a *Tempest* then of Temptation ; From the *Gulph* of spiritual Desertion ; From the *Precipice* of final Apostacie, by the Vertue of thy Cross Deliver me ! And from my self, above all : and my Heart (above all) in my self ; Deliver me good Lord ! I fear *Precipice*, *Gulph*, *Tempest*, but the *Forge* above all. Without whose *Work* and *Wiles*, the Devil doth in vain Tempt ; God will not Desert me, nor shall I desert God. And *Corruption* and the Flesh that is there, I behold with most horror, as the *Anvile* in the *Forge* : Upon which the Devil and it, Hammer, Fashion and beat out all their Works ! What will keep me from the Vertue of thy Cross, and my Bliss Lord Jesus ! That hath (and let it ever have) my *Fear* !

9. And how doth my Blood Boil in my Veins, to see thy Cross robbed of its Vertue ? *Irā & dolore impletur pro Christi*

O Christ ! my spirit is at once in Grief and *Rage* for thee ! Jesus I am full of *Indignation* for the Af- *sto meo, Naz.*

fronts and injuries done unto thee !
 To see thy Blood Spilt or Scorn'd ! To
 see thy Passion, *Forgot*, or *Abused* !
 Thy Love, without *Memory*, or *Value* !
 Thy Pains, without, *Belief* or *Remorse* !
 Who can, who should, endure, O
 Christ, to see thy Cross made the De-
 vils *Standard* ! Without the Church, a
 Stumbling-block, and Rock of Of-
 fence ; Within, an *Idol*, and Tree of su-
 perstition ! To see thy Wounds (shel-
 ters for sinners) turn'd Cities of *Re-
 fuge*, for sins ! Thy Merits, their *San-
 ctuaries* ! Thy Blood, their *Life* ! Thy
 self, their *Patron* ! Thy Passion, the
 Eccl. 8. 11. *Nurse* of presumption ! Thy Mercy,
 Rom. 6. 1. the *Milk* of all Abomination ! Thy
 good Thief made the greatest *Robber* of
 Mankind, By occasioning our presump-
 tion to go on in sin ; and thy *Pitty*
 Principal to the Robbery !
 And in the strength of these Villain-
 Confidences, and blasphemous *Infe-
 rences* from thy Cross, Who can con-
 sider without *Anger* what is done in
 thy *Kingdom* ? What *Reeds* are
 made thy Scepters ? What *Chaires*,
 thy Thrones ? What *Tricks* thy Or-
 ders ? What *Rudeness*, Thy Ser-
 vice ? What *Miscreants*, Thy Wor-
 shippers ?

shippers? What *Wild fire* Thy Zeal?
 What *Shames*, Thy Glory? What
Ends, Thy services? What *Luna-*
cies, Thy Revelations? What *Pro-*
digies, Thy Dictates? VVhat *Language*,
 Thy VVord? VVhat *Prayers*,
 Thy breath? VVhat *Devillishness*, Thy
 Spirit? VVhat *Stirres*, Thy Moti-
 ons?

All Wickedness done *In thy Name*;
 To thy *Glory*, By thy *Warrant*; and
 most under the *Seal* of thy Cross. By
 those who wear thy *Livery*, Pretend
 to thy *Service*, and Profess for thy
Honour; Seem to desire to *Know* no-
 thing but thee, and see themselves
crucified as Meer mortified Men, who
 seek nothing less than themselves; yet
Tear at once, thy Laws and Limbs, *Pull*
 down both thy Cross and House, and
Lay together thy VVorship, and blood,
 in the *Dust*! O Jesus! that didst whip the
 buyers and sellers out of thy Temple!!
 VVhere is thy Zeal for thy *Church*?
 for thy *self*? For thy *Fathers* sake?
 That canst see, and yet suffer these
 Injuries to thy honour, and blood?
 VVhen *Indignation* Kindles in thy poor
 servants soul, at so great Indignity;
 how is it, that *Wrath* flames not out

in thine? How is it? Even so it is, be-
 cause thou art *Jesus*! *Lovest* to save,
Loath to Destroy! waitest our Repen-
 tance, wavest thy Vengeance!

10. I am *Ravish'd*! with that good
 Spirit of thine, O Christ! Thou hadst
 it on the Cross, and keep'st it on the
 throne! Where it appears, it doth ra-
 vish me. In thy *Lips*! Prayest thou

their *Pardons* that are shedding thy
Blood! Thirstest thou their salvation,
 that are Butchering thy body! In thy
Arm's! *Stretch'd* out to *Embrace* all on
 Earth; and therefore *Strike* not, though

in all the Power of heaven! In thy
Eyes! As thou wast, with one of my
 Mothers, I am *Ravished* with one of
 thine! Thy *Fury* frights me, O Lord!
 Thy *Favour* is that *One*. The *Eye*, with
 which thou did'st *Look* at the poor

Thief, and give him both thy *Pardon*
 and *Paradise*! The *Eye* by which thou
 did'st *Look* at thy dear Mother (and
 amid'st all thy Wounds) choose her a
 Guardian, and have her in thy Cares!

The *Eye* by which thou did *Look* at
 the dear Disciple, and *Adopt* him of
 Thy Servant, Thy Mothers Son! The
Eye by which thou didst *Look* at poor
Sinners to be saved, a *Church* to be
 Bought.

Bought, and *World*, to be ransomed?
 But in thy *Heart*: O! what an *Appa-
 rition* see I there? Through the bloody
 door of thy wounded Breast, a House
 full of nothing but Goodness, Pati- ^{Joh. 19:}
 ence, Pity, Mercy! O what a *Perspe-^{24.}*
ctive is there by the way of the Spear, ^{1 Joh. 5:}
 to see the *Prospect* of a poor sinners ^{65, 8.}
 sole Delight, a Heart full of Grace and ^{Patent mi-}
 Favour in the Breast of a *Jesus* (a Sa- ^{bi viscera}
 viours Heart!) From that Heart, with ^{ra.}
 that *Eye*; O Christ, behold the affli- ^{- Per fora-}
 cted Mother (thy Church) and thy ^{mina cor-}
 dear Disciple (her Child) breath Com- ^{poris pa-}
 fort to her, for whom thou gavest ^{arcana cor-}
Blood! And to Him, who is the Son ^{dis patent}
 of Her Comfort! Make Peace betwixt ^{viscera}
 Mother and Children, where there ^{miseria cor-}
 should be Love. Let them live by ^{dia, Aug.}
One *Spirit*, that are bought with ^{Mar. c. 2,}
One *Blood*! And no longer be one ano-
 thers *Cross*, but bear one anothers
Burthens.

Dart, Lord, from that blessed *Eye* of
 Pity these *Favours* on the Face of that
 Bleeding Body! And with thy *Arms*
 (Nail'd once to a Cross, now Extended ^{Act. 20.}
 on a throne) Embrace Her, and Up- ^{28.}
 hold Her in Life! Advance Her *Throne*, ^{1 Joh. 3:}
 for Whom thou did'st Endure Thy
Cross!

Psal. 8. 3. *Cross! O thou, who didst, with thy*
 Heb. 1. 2. *fingers, work Heaven and Earth, and*
Upholdest all things by the word of thy
Power, VVhom the VVorld treads un-
der foot, take thou, into thy Arms.
In thy blessed Arms, O thou Omni-
potent, and All-Merciful-Maker, and
Saviour of the VVorld! In thy blessed
Armes, I leave the wounded Mother,
and at thy Feet, I lay the bleeding
Child!

Jesus! Nourish these Holy Passions
in me, which my Heart hath conceived,
and my Tongue now Brought forth
before thee! Let thy Holy passion
ever Breed them in me, and thy Holy
Spirit Nurse them for thee! Even by
the Merits of thy Bloody Passion I
befeech thee. Amen, Amen!

Services for the Holy Communion. 301

A Service Eucharistical, or Preparatory to the Holy Communion, for Saturday, or other Day.

Morning Prayer.

Psal. 26. 74. 146.

Lessons.

{ 2 Chron. 30.

{ Mat. 26 to Ver. 46.

Evening Prayer.

Psal. 55. 67.

Lessons.

{ Isa. 55.

{ 1 Cor. 11. or 10.

I. Prayer, Before Coming to the Holy Communion, Acknowledging and Deprecating our Unworthiness.

O Lord! I am every where in thy presence, and under thy Eye, and therefore should be prophane no where: But thy special Presence, and Face, is in thy Temple, there therefore I should be more Holy. And thy Chair, and Seat, is at thy Table; there, then I should be yet more. Even the Angels are not Pure enough for such a Heavenly Presence, how then shall a poor sinful mortal man appear at so High and Holy a Service? How shall I dare to Communicate with thee, that deserve not to Come before thee?

Lord

Lord! Since I cannot come (as I should) *Pure* I will endeavour by thy Grace to come (as I may) *Penitent*! I will be more *Humble*, because less holy; and more *Wash'd*, because so
Jam. 1. 23. Filthy. And, O Lord, give me Grace so to come. Let me *Look* over my life in the Glass of thy Law (let my Conscience help me look) and make me *Wash* with my Tears, what is polluted in my ways; and *Cleanse* in Christs
Heb. 9. 14. Blood, what I wash with my Tears! O Lord, in a bath of this *Water* warm'd
1 Joh. 1. 9. in that *Blood*, flowing from a sinners
Acts 1. 27. bleeding *Heart*, and Saviours Bloody
2. 16. 14. *Side* shall I not be Clean if I wash?
1 Jo. 1. 16. Pierce my heart, O Lord, that I may *Repent*; open my heart, that I may *Believe*; that I may so wash and be clean! Though I did not live, let me believe aright, and let me *Love* whom I do believe. *Thee*, O God, *Father* of our Lord Jesus Christ; Who did'st Send thy Son to shed His blood, and Redeem me! *Thee*, O *Son* of God, who did'st Come and shed thy Blood to make a *Bath*, and Heal me! *Thee*, O Holy, *Spirit* of God; by whose Grace and Work upon my heart, I come to have the benefits of that
Blood!

Apoc. 1. 5.

Blood! And whom I love, let me not Grieve; Lord, let me no more Offend thee. Let my heart be set to *Serve* thee, Resolved to *Pleaze* thee: And do thou accept me, Father, Son and Holy Ghost. *Amen.*

2. *Prayer Before the Holy Communion,
To be Pardoned, and Prepared for it*

DEAR Saviour, that hast given thy *Flesh* and *Blood* to be my *Meat* and *Drink*; and now *Invite*st me to those Heavenly *Dainties*. Who am I (woful and wicked wretch that I am) that I should dare with my unworthy hands to *Receive* those High and Holy Mysteries? *Originally* unclean; *Actu-ally* defiled; and Even since my last Coming and *Communicating* (for all my *Vows* and *Protestations* Before Thee) again and again *Polluted*. In these straits and stresses of spirit, how shall my soul be satisfied? If I come not at thy call, I rebel against thy *Mercy*: If I come, I trespass upon thy *Purity*! O my God! I will not *Stand* out a Rebel, but rather *Fall* down an humble Suppliant before thee, I am
guilty.

guilty, Lord *Pardon* me! I am polluted; Lord *Purge* me! Though guilty, though polluted, I am Thy *Ransomed* soul, Dear Redeemer, *Save* me! Let the *Merits* of thy precious *Blood*, cleanse me from the *GUILTS* upon me! Let the *Graces* of thy Holy *Spirit* Sanctifie me from the *Stains* within me! Let the *Sighs* and *Tears* which come from my bleeding *Heart*, wash off those blots by vertue of that Precious *Blood*! Let the *Cries* and prayers, which now come from my *Believing* soul, obtain those graces from thy Holy spirit. True *Repentance* and *Humility*, a Lively *Faith* and *Charity*, with all those holy and heavenly *Thoughts* and *Affections*, which may dispose, and prepare me for thee! By these, fit my soul for thy self, and my body with my soul to be an holy *House* and *Habitation* for thee. Let thy holy spirit, and body *Enter* into me! Come Dear Redeemer, come to the price of thy *Blood*, *Seize* thine own and save me! possess my soul, feed me, and preserve me! Hereafter, let me have more Grace then to grieve Thee. Give me care to keep my *Body* (Thy *Temple*) more *Pure* from sin and Holy to thee; and my *Heart* (thy *Bed*).

Bed) more clean from lust, and *Un-
fled*, before thee! In the *Strength* of
thee the *Living Bread*, let me grow
more able to serve thee! And by Ver-
tue of so near an *Union*, and *Communion*
with thee, let not mine, but thy Holy
Spirit from henceforth, *Lighten*, *Lead*,
and *Enliven* me! That I may *Shun* sin
which thou hatest, and daily *Do* those
duties of Devotion and Charity, which
please thee. So let this Holy Sacra-
ment at once seal to me, thy mercy,
and my glory. Where I shall for ever
Communicate with thee in perfect Pu-
rity and felicity! To that *Happy Com-
munion* by thy grace, Dear Saviour
ever *Prepare* me! and Now for a *Holy
Communion* with thee! *Amen! Amen!*
Say *Amen* Lord Jesu!

3. *Prayer At our Coming to the Holy
Communion.*

Didst thou not *Invite* me to thy
Holy table, O Lord! I durst not
Come. Now thou *Callest* me I dare
not *Keep away*! And yet, when I do
consider, *Who*, and *What*, is Here, I fear
and tremble, to come. Thou O Lord!
art a Holy and Dreadful Majesty, and
so

Aft. 20. 28. *Blood.* (No taint in his Blood who is
 Heb. 7. 26. God and Lord as thy Self) the *Lamb*
 of God, *Immaculate, Undeiled, With-*
out Spot, All-pure (most High and Ho-
 ly!) But alais! I am *Unclean, Unclean,*
Unclean! Originally, Actually; (*Every*
way) In Heart, Hand, Lips (*Every part*)
 throughout, Childhood, Youth, Man-
 hood (*Every age;*) most *Unworthy* to
Approach a Presence so pure, who am
 so unholy!

True, Lord! But I *Lament* my Un-
 cleanness. I *Renounce* my own Wor-
 thiness. I come, not because *Worthy*,
 but *Needy!* I come, to be made Clean
 and *Worthy!* That body and Blood can
 make me *Clean* (it is my *Saviours!*) His
 Merits can make me *Worthy* (They are
 thy *Sons!* And here is a *Conveyance* of
 that blessed Body and Blood (it is thy
Sacrament!)

Ephs. 1. 6. Lord! Think me *Worthy* for His
 sake, and Make me *Worthy* for thy
 Mercies sake, by my *Coming!* Give
 my sins thy pardon; my Soul, thy
 Grace; my self, Thy Acceptance in
 thy Beloved. And What thou dost
 Convey, Seal to me, by What I am to

Re

Receive from thee, the Blessed Body
and Blood of Jesus Christ our Lord.

Amen.

4. *Prayer and Thanksgiving After Re-
ceiving of the Holy Communion.*

Pardon, O Father, thy poor Child
the *Errors and Infirmities*, which
have past in thy Holy Service, whe-
ther *Before, or In, or Since* the Sacra-
ment. And in, and for the precious
Blood of thine Holy Child Jesus, of
which I have had the Holy *Communion*,
Seal me my Pardon! And be-
hold and accept thy servant, from a
heart full of thy *Love*, Pouring out
Praises to thee, for the Inestimable Be-
nefits *Received* in those High and Holy
Mysteries! What am I, O Lord! or what
is in me, that thou shouldest do this
great honour and favour to me? I am
Unworthy to touch the *Thresholds* of
thy House, and thou hast taken me
to thy *Table*! I am not *Worthy* to *stand*
amongst thy Saints, and thou hast
made me *sit* with my Saviour! I am
not *Worthy* to *Come* before thee, and
Fall down before thy *Footstool*; and
Thou hast been pleased to come *Into*
me,

me, and make my Heart, thy *Throne* !
 I am not *Worthy* to *Eat* the bread of
 Men, and thou hast given me the bread
 of Angels ! Yea Lord ! The Angels
 hunger, but have not this bread ! *What*
 they *Admire*, I have Received : Whom
 they *Adore*, I have Entertained. The
 Body and Blood of Jesus, their *Mir-*
ror, is my *Meat*. Christ and they are
Two ; but I, and my Saviour are *One*.
Flesh of his Flesh, and *Bone of his*
Bone. One Blood, one Body, O Un-
 speakable *Mystery* ! O Incomparable
 Mercy !

1. Pet. 1.
 12.

Eph. 5.
 30. 32.

Lord, I beseech thee, since of my
 self I cannot enough *Praise* thee, make
 me some way *Worthy* of thee ! Let
 my *Hands* which have Received that
 Blessed Body and Blood, be henceforth
Sacred, and do no deeds that may
 offend thee ! Let my *Lips* which have
 touched those Holy *Mysteries*, be *Hal-*
lowed from all words that may dis-
 please thee ! And let my *Heart* the
 habitation of my Lord and Saviour,
 be hereafter *Holy*, and no vain thoughts
 lodge within me ! As I am one with
 him in *Body* and *Blood*, let me be one
 in *Spirit*. The spirit of *Wisdom*, *Love*,
 and *Holiness* ; truly to *Know* thee,
 Serve

Jer. 4. 14.

Serve thee, and Cleave unto thee! By the blessed Sacrament of His Body and Blood, Convey it to me! Confirm it in me! Let it be to my Soul the Signet of thy Love, and Seal of thy Glory. And Even, for the Precious Merits of that Blood and Body, receive me to it, I beseech thee, that I may be one in Everlasting Union and Communion with thee, for Jesus His sake. Amen, Amen.

A Thanksgiving After the Communion, fit for one Devoutly affected at it.

THOU that hast given the Bread of Heaven to feed me, O give me the tongue of an *Angel* to praise thee! O Lord! the very Angels are not blessed with such a Bread. O! What an high Mystery and Mercy is this, that my Saviour is my *Sustenance*, and their Maker my *Meat*! The Body and Blood of Christ the eternal Son of God, to be in an Holy *Communion* Eaten and Drunken by the mouth of a *Mortal* man! O the infinite Condescending Goodness of a Gracious God, to make my humble heart the *habitation* of his
Holi-

Holiness! To *Come* to me, *Enter* in me, and become *One*, not by Reconciliation onely, but Heavenly Union and *Communion* with me! O miraculous *Union*! O *Mysterious Incorporation*! O happy Soul that art so near to thy Saviour! O Blessed Saviour, that art so near to my soul! O Wretched soul if any thing be too dear with thee for such a Saviour! That wouldst not give thy body and blood for his truth; that wilt not give thy life to his *Glo-ry*! O Lord! let my soul, which by Thy *Sacrament*, is made so happy; by my sin, be never made, so wretched! Thou that hast *Entred* thy Body and Blood into me, by thy spirit, take possession of me. *Guide* me, *Lead* me, *Command* me, *Rule* me, *Move* me, Be thou the Spirit of my soul, and soul of my body. Let not the *Flesh*, *World*, or *Devil* henceforth have any *Power* in me! Live, O live thou in me, O Christ in thy Earthly House, and let me live for ever with thee in thy Heavenly Habitation! Even by the Merits and Vertues of Thy Precious Body and Blood, sweet Jesus my dear Lord and Saviour; I beseech thee, *Amen. Amen.*

An

An Holy Rapture, to be said by One
Having Devoutly Communicated

O Lord! Where thou dost dwell
is Heaven: Heaven then is not
this day more *Above* me, then *Within*
me. How then shall my single soul
Honour thee! and my Tongue Extol
thee, who hast made for thy servant
a Double Heaven! O Lord! Let all
that is *Within* me, and all that is *With-*
out me (*Mind, Heart, Tongue, Hand,*
all) savour of that Heaven that is with-
in me, and set forth thy Glory! And
do thou, Who this day hast *Conveyed*
Heaven into me; at my last hour, Con-
vey my soul into Heaven. That what
is here wanting in thy due *Praises*; I
may *Pay* there in Everlasting *Hallelu-*
jas. Even so Lord, Glory be to thee
for ever, for the invaluable *Favour* and
Honour thou hast done to thy servant!
For the Unsearchable *Riches* and *Trea-*
sures, conveyed in thy Sacrament; e-
ven the blessed *Body* and *Blood* of Jesus
Christ my dear Redeemer, and Lord
and Saviour. *Amen, Amen.*

1 Sam. 9. 7.

Medi-

Meditations for the Holy Communion, upon 1 Cor. 11. 24, & 25.

Do this in Remembrance of me.

DO!] But for thee, *Dear Jesus!* I had been *Undon* for ever! for thee then, and for thy sake, what is it which I should not *do*?

Matth. 18.
31.

2. Thy *Desires*, are my *Commands*: there is *Authority* enough in thy *Love*, for me to do what thou shalt *Please*.
I Sam. *Speak Lord* then, *Thy Servant* heareth, what ever thy will is, that will I *do*.

3. Since thou would'st have no *Flesh* but my *Bodies*. I will have no *Will* but thy *Souls*. What is thine, shall be my will, O Lord, and *Done* which thou wilt have me *do*!

Heb. 10. 5.

4. I dare not say so to any man, O Lord, (though never so Godly, so much thy *Man*;) His will may have *Error* for *Guid*, and *Ill* in *Company*: But, O *Thou Holy One of God!* Thy *Mind* knows no *Error*; Thy *Will* no *Obliquity*. I dare *do* whatsoever thou do'st will!

5. Dare *do*? Dare not but, *do* it!

If

If thy desire once come out in an *Injunction*, and thy will be signified by *Command*; not only upon my *Obligation* I ought; But must upon my *Allegiance* to thee, the King of the Church; and Sovereign, as well as Saviour of my Soul, I must not *dispute*, nor *delay*, but *do*; and therefore ought, nay, must do,

This.] For Lord, what is it, thou wouldst now have me do? Is it to climb a Cross, to undergo a bitter Passion? Even for thy sake, I should not think much to do that, Who hast done more for mine. What then, when it is not so much as this? Not to go to a *Scaffold*, but come to thy *Table*? Not go to a *Grave*, but a *Feast*? Not to *Bleed* or *Burn*, but to *Eat* and *Drink*? not to *Suffer* that, but *Do This*.

2. And what is that I am to *Eat* and *Drink*? Bread of Affliction, and Water of Adversity, which flag my spirits? No dear Jesus, but *Bread* and *Wine* to *confirm*, and *comfort* my Heart, Not a *Confessours* Bread, (Tears) nor a *Martyrs* Cup (Blood) but a Saviours Faic, (Blessed Wine and Bread) yea in them, (what both *Is*, and *Makes*, Blessed) the *Body* and *Blood*

of Bliss ! Dear Jesus, Thy Holy Body
 Joh. 6. 48, and Blood ! *Meat* and *Drink* that doth
 53, 54. both *joy* my Heart, and *save* my Soul ;
Bread of life, and *Well* of life. Of that,
 1 Cor. 10. O Lord, I eat in thy Bread, and drink
 16. of this in thy Cup, because thee in
 both, Who art *Lord* and *Bread* ; Well
 and Lord of Life ; Was the *Passover* a
Feast, and is thy *Supper* none ? where
 no *four* herbs, but *Natural* and *Ce-*
lestial sweets are serv'd in at the *Feast* ?
 If that be thy *Command*, O Christ, I
 am a *Rebel* as much to my *Good*, as
 thy *Law* (a damn'd rebel) if I do not
This !

3. And a Wretch if I do not all,
 1 Pet. 2. but bate thee *Half* of that, I am not
 24. Saved but by thy Body, I shall be dam-
 Heb. 9. 12, ned without thy Blood ; I can want
 23. neither Blood nor Body, for my *Sacri-*
fice, and shall I not have them *Both*
 in thy *Sacrament* ? Didst thou *Offer*
 thy Blood for me on the *Cross* ? and
 shall I not *take* the *Pledge* from thee,
 at thy *Supper* ? Dost thou give me a
Title to thy Blood, and shall any keep
 me out of my *Possession* Rob me of thy
 Mercy, and my *Right*, of no less then
 the *Price* of my *Redemption* ? Dost
 Eph. 1. 7. thou give me the *Purchase* in thy
 Blood,

the Holy Communion.

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Blood, and shall any *deny* me the *Seal* in Thy Church? * Thine, O Christ! how is that Church *Thine*, that dare be guilty of so great a Rebellion and Robbery? To Violate at once, thy *Will* and *Seal*? to Steal at once thy *Cup* and *Scepter*? Against thy Testament † and Will, Thy express Will and Order, to do that, can there be a bolder, a greater *Rebellion*? To take the *Cup* from thy People, and the *Scepter* out of thy hand (to deprive their Souls of thy Blood, and thy self of thine Authority) can there be a viler *Robbery*? And, to confess the Fact, and justify what is done, (* O thou King of Heaven and the Church!) can any *Hand* against Thee be more *high*, or act more *vile*? What then shall I do, dear Jesus, *when* and *where*, I cannot do this? where, though I beg, I cannot have thy *Cup*? Shall I take *Half* or *None*?

*... *Quomodo ad Martyrii poculum idoneos facimus si non eos prius ad bibendum in Eccl. si poculum Domini iure communicationis admittimus.*
Cypr. Ep. 59.
† Exponere enim justificationes Domini & non hoc idem facere quod

fecit Dominus, quid aliud est quam sermones ejus abjicere, & disciplinam Dominicam contemnere, nec terrena sed spiritualia furtiva & adulteria committere, Dum quis de Evangelica veritate furatur Domini nostri facta & verba & corrumpit, atque adulterat precepta divina. Cypr. Ep. 64.

Sine grandi sacrilegio fieri non posse—Gelasius.

* Licet Christi—Hoc non obstante—Licet in Primitiva Ecclesiâ—Concil. Constant. Sub pœnâ excommunicationis Presbyteris prohibetur populo sub utraq; specie communicare.

1 Kings

18.12.

Rev. 3. 15.

O Lord, that art not for half a *Service*, thou art not for half a *Sacrament* ! Thou that lookest at that as *none*, wilt thou accept this for *any* ? And have not they just ground to fear that do but *half* of this, that (when all is done) they have done *nothing* ? Because by thine Authority and holy *Institution*, and the *Practice* of the Primitive and purest Church, it was not ordained, nor used, so to be *done*. Dear Jesus ! Pity the People that endure this *injury*, and either *seek* not or *find* not ease, from so great a *Tyranny* !

And justifie thou their cause, O Christ ! Who for their Saviour, and their Souls sake, do not give the right hand of fellowship to those, who thus *rob* thee of thy worship ; separating from their Service, who *divide* thy Sacrament: Because they dare not *own* what those *usurp*, a Power to *alter* what thou dost *institute*. Nor seal what they decree, an *Aet* confess against thy *Ordinance* : Nor do what they *enjoyn*, a Violation to thy holy Seal, and Sacrament ! How shall I *Bedy* with them, that keep thy *Blood* from me ? How shall my Soul unite with them

them, who exhibite to me but *half* a Saviour? Shall I not withdraw my self *whole* from them, that will not give me the Sacrament *entire*, but *half*? If they deny me thy *Cup*, shall they have my *Communion*?

O Lord! How should I *Communi-*
cate with them, that take (as my un-
derstanding from thy Service *, and
thy Scripture from my † Eyes, so) thy
Cup from my Lips.

* In an
unknown
Tongue.
† Reading
forbidden.

If that, thou Commandest upon my
Obedience, without thy *Curse*, I can-
not do other, that is, not to do
This!

4. *Do this.*] And see you do it
not: what language is this? Leave this
half *Undone*! Who dares thus contra-
dict thee O Christ! Is he thy *Vicar*
or *Master*, that dare do thus? Is it the
Pillar of Truth, which thus pulls down
the *Pillar of a Sacrament*, (a Pillar of
Salvation?) takes off thy Blood, the
Cement of that holy Pillar? And
so pulls (if not all, at least) Half
down?

Shall I satisfy my *Conscience* with
Wit? And first *devise*, then *believe*, *Per Com-*
The Blood is given in the *Body*? But in *comitanti-*
the Eucharist, thy Blood is given as *am.*

Mar. 26.
28.

Shed, not *Kept*; poured out not contained *In* the Body! And why then should any have the *Cup*, since in the Body is a conveyance of the Blood? Did the Apostles onely take the *Cup*? Then Laity must not eat the *Bread*; and so be cut out of the Sacrament of Salvation, both Body and Blood? Didst thou not foresee this, O Lord! and therefore say of purpose, not *Eat* ye all; but *Drink* ye all of this (to shew that none are to be excluded from the *Cup*?) By thy Grace then I will never do that; As thou appointest, I will observe and do this.

Mar. 28.
26, 27.
-- Non E-
dite om-
nes, prae-
vidente
Domino
quod de
Calice, &c.
Bux. Hist.
Domin.
Coenae 15.

5. *This*] Not *Thus*! It ties not to a Circumstance, but the Substance of the Command. Nor *Place*, nor *Time* nor *Number* (is confest;) for then only *Twelve* should Communicate in an upper Room, and at *Night*: nor *Ge-
sture*, then, if Accidental too (though evident what it was) the Church hath power to *Appoint* it, and I may with good Conscience observe her Appointment: and though neither so, nor so, yet do *this*,

In Remembrance.] I blush Lord! to see my self need thy *Memento* for this.

this. Have I a *Chest* for the Trash of the World, and no *Room* for thee, my Heavenly Treasure? Memory for what I *list*, and none for what I *should*? Thou hast so done thy *marvellous Works*, Ps. 111. 14 that they ought to be had in Remem- Isa. 9. 6. brance, O Lord! And O Thou, *whose Name is Wonderful*, and all thy Works as thy Name, and in this, above all thy works, can I ever forget Thee?

2. Can I Forget my *Self*, so much? That do not breath a minute on Earth, or out of Hell, without Thee? If I forget Thee, O Jesus! *Let my tongue cleave* Ps. 137. 6. *to the Roof of my Mouth!* *Let my right Hand forget her cunning!* Surely that Harp had never known the tune of Joy, nor Hand had ever to do with Harp, hadst not Thou put a World (all out) in Order again, and set all in tune? I Cor. 1. 10. Eph. 5. 19.

3. And is that all, when I owe a *Thousand* lives unto Thee, to require not my Body, but my Mind, to say, *Remember?* Not to suffer Death, and die for Thee, but to forbid thy Memory to die in me! Will I wear a Deaths head in a Ring to preserve alive the memory of a Dead Friend? And, O Thou Loving, and Blessed above all

Beloveds when thy Passion is engraven by thy own Hand in an holy Myſte y, for my mind to wear, ſhall not the *Ring* be on my Finger? ſhall not my Heart keep, and wear thy Ring?

4. But is that all, Dear Jeſus! Is that all I am to do, to give thee a *Memory*? Surely then it muſt be the beſt of all. O thou Manna, that cameſt down from Heaven, a Golden Pot muſt keep Thee! My Soul muſt have moſt Pretious Memory for thee! Quick, not Dull; Humble, not Bold; Tender, not Hard; Active, not Contemplative onely; (that's Leaden, Brazen, Iron, but Silver (at beſt) and Reprobate (at worſt:)) The Memory which moves all good affections to thee, and promotes all good Abilities for thee, that's the *Golden Pot* muſt keep thee! So thou wouldſt have this Memory, becauſe it will *mind*, and do all Duty; *admire* and *love* thee; *obey*, *endure*, *do* and *suffer* for thee. It will eſtabliſh *Faith*, excite *Repentance*, enflame *Charity*, maintain *Conſtancy*.

O Thou *Mirror* of the Godhead,
 Heb. I. 3, 4 *Beauty* of the World, *Excellent* above
 Angels,

Angels, *High* above all; Lord of lords, King of kings! Those are thy ^{1 Tim. 6.}
Dues! and Holy Memory is a *Store-*^{15.}
house full and *rich* to *pay* all; there- ^{Eccl. 12. 1.}
fore thou sayest *Remember me!* I cannot but *Believe*, *Repent*, and *Love* to the last, if thou be in *Mind*; If I ^{Deut. 32.}
fail *Payment* of any Duty to God or ^{18.}
Man, it is because thou art *out* of my Memory! But to thy Memory, dear Jesus! What is it I should do? O Lord, thou would have me do this,

5. *In Remembrance of Thee.*] Thy Passion; that, that must be in my Memory; and thee I must Remember in that. Thy Sacrament then is an *O-belisk* to the eternal Memory of thy ^{1 Cor. 11.}
Passion. A *Pyramid* of everlasting ^{26.}
date, set up in the Church for a solemn Memorial of thy *Death*. And Lord! so oft as I neglect it, what do I but pull down thy Pyramid? And bury thee and thy Merits (as the *Jews* did thy Limbs) but in a worser grave (not in a *garden*) but *desert* (a grave of oblivion?)

2. And what, Lord! Shall I remember, of thy *Passion*? What? But that thou, the Eternal Son of God,

wast *made* Man to *endure* it: Moved by meer *Love* (Infinite Love) to undergo it: And I (wretched Creature) sinful Son of Man, the Man that *Caused* it: who else had been for ever a miserable and damned Man? And thus, did infinite *Wisdom*, *Mercy*, and *Power* in God, wonderfully work the Salvation of Man! This ineffable Mystery of Redemption, by the Miraculous Passion of the Son of God, which thou didst *suffer* thou wouldst have me, *Remember*! And Thy Sacrament is a Monument to last as long as thy Church; that whilst I have Life and Soul, I should perpetuate and preserve a holy Memory of my Saviour.

3. And what a Wretch am I, that have need of such a *help* to my Memory, and *Spur* to my Duty, as both a *Commandment* and a *Sacrament* for both? It casts reproaches on me, O Christ! that thou should give thy *Body* for me, and I scarce give my *Mind* to thee? That I should have so great a room in thy Heart, and thou so hardly get any in mine? That thou should be more ready to *bleed* for me, than I to *think* of thee? Dear Jesus!

That

That didst empty all thy Veins for me, shall I not find a Vessel to preserve thy precious Blood! Do I not spill what thou didst shed, if I let it run out of my Memory? Yet art thou put to it, to find me both Blood and Mind; And when thou hast done all that, out of Remembrance of me (lest it should be forgotten) ordainest a Sanction and Sacrament; and sayest, *Do this in Remembrance of me;*

4. But more Wretch I, if I do not so do, and remember! For Lord! If I do thee Honour, dost thou not do me Favour for it? If I give thee glory, is it more my Duty then Felicity to do it! If thy Sacrament, is it not my Emolument? Receive I not great Honours in it? Reap I not good Benefits by it? Conveyes it not the Blood. *Concorpo-* Royal of Heaven into me, and am I *rei, con-* not Kinsman, Brother of GOD, an *sanguineus* Heir and Prince of Heaven, by virtue of that Blood? Is not the Godhead *Basil.* Bodily in Christ? And is not his Body *Col. 2. 9.* *1 Cor. 10.* Mystically in me? And I near akin *16.* to God by the Communion of that Body? And can he want Demeans, *Psal. 218.* that is such a Prince? Is not the Earth *Mat. 28. 18.* thy Gift, and Heaven in thy Power, Jesus.

Heb. 1. 2. Jesus thou Son and Heir of all? And
 Eph. 1. 7. have I not thy Spirit, thy Flesh to
 2 Cor. 1. 22. pledge for all? The Conveyance seal-
 ed in thy Blood, and thy Merits
 1 Cor. 3. made over and assured in thy Body?
 21, 22, 23. O Lord! I am so much concern'd in

Honor and Estate, to do what thou
 dost command. that if I do consider
 my self, I shall do it to thy Memory,
 in Remembrance of me, as well as thee.

Mat. 26.
 26.

Credi sa-

lubriter po-

test, inve-

stigare sa-

lubriter

non potest.

Lumb.

Act. 3. 31.

5. But what Lord! Must I so do?
 Believe thee Present in thy holy Sa-
 crament? Upon thy Word, I do. But,
 Determined in a Natural and Corpore-
 al way of Presence? for thy Word, I
 do not. * So thou art in Heaven, and
 wilt be to the great Day; Not on
 Earth, so. This Remembrance teach-
 eth me that Absence. If so present,
 I should see Thee, not remember
 Thee! Thou art glorified in Heaven,
 Thou wast Crucified on earth! Its this,
 I remember.

Heb. 9. 2, I remember, but do not offer
 5. 6. 28. this. That thou didst once; I com-
 Heb. 9. 24. memorate, not reiterate often. The
 Col. 1. 20. Propitiatory Sacrifice is thine, the En-
 1 Cor. 11. charistical mine. That was on the
 26. Cross, this is in the Eucharist. This I
 do that I Remember. the Memory
 of

of that I offer, the Tragedy I do not act. What was in *Sacrifice*, is here in *Sacrament*. This is all that I do, and need to do, and can do, if all, in *Remembrance of thee!*

So then my Soul and Body, have both to do in this Businesse of thine; But my Soul, more then my Body. My *Soul* is *chief* Minister to wait upon thee in this Mystery; My *Senses* but *Handmaids* to wait upon my Soul, *Sight, Touch, Taste, Smell*, all, to bring thee more to my Mind, and reach thee better to my Memory.

Thy bodily Presence makes a *true* 1 Cor. II. *Eucharist*: Mine (if Mind be away) 29. to me but a *Mock Sacrament*; To 1 Cor. II. thee but a *Mock-Service*, and will 30, 31. convey to me a real *Judgment*, but a *Mock-Salvation*. What I do, is to no end (without form and void) if not with a Mind devoutly busied, as a Body well-devoted, and all done, in Remembrance of Thee! Naturally, I may do *something*, and see some Body, but Sacramentally, *nothing*, if I discern not thine!

7. Something then is to be done before I do this. I must get an Holy *Appetite*, before I Eat and Drink (which

(which is by *Repentance*) And bring an Heavenly *Mouth* to the Meat, (which is my *Faith*) And much is to be done *after* this. I must *digest* it so in Conscience as to get good *Spirit* by it; and gain such *Strength* by the digestion, as to *walk* more holily, and grow *better*, for it; else, what do I, but deform thy Body, and defile thy Blood? That must *raise* my thoughts and affections to the Memory, this *keep* them up. As I must *do this in Remembrance of thee*, I must do that in Remembrance of this; and what is done, not forget I have been doing; and put thee after, out of my Remembrance!

Jesus! Make me do what I should! Not *neglect* it, lest I neglect at once my Saviour and Soul! Not do it as an act of *Compliance* with Time; or as a Due more to *Custom* than Conscience (which is as ill) Nor in a rude, unhallowed, unprepared, irreverent, *bold Carriage* and *Confidence* (which is worse than a neglect.)

Jesus! Give me grace so to do! So to remember thee on thy *Cross*, *Lu. 23. 42.* that thou mayst not forget me in thy *Kingdom!* So to remember thee
at

the Holy Communion.

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at thy *Table*, that thou mayst re-^{Lu. 23. 30.}
member me on thy *Throne*. Where ^{& 22. 30.}
Commemoration shall be turn'd into Vi-^{1 Cor. 13.}
sion: Where I shall have not *Sacramen-*
tal, but *Beatifical* Communion; Where
I shall not wear thy *Ring*, but see thy
Face; Not remember thee, but *Be-*
hold thee; Not in *Faith*, but clear and
full *Fruition*! Even so be it, O Lord!
feed me to it, in *Faith* and *Love*; and
seal it to me in *Spirit* and *Conscience*!
Lord! Thus have me, and let me have
thee, for ever in *Remembrance*!
Amen! Amen!

Directions about the Holy Communion.

I. How to prepare for it.

1. Touching Prayers Preparatory to it.

ON Wednesday before, read
the *Penitential Service*.

On Friday, the *Service on*
the *Passion*.

On Saturday, the *Service Prepara-*
tory to the Holy Communion.

On Sunday, some of the *Scripture-*
Lessons, with the *Prayers proper* for
it, and the *Meditation* upon it

2. Touch-

2. *Touching Self-Examination, necessary before we Communicate.*

1 Cor. 11.
28.

You must examine your self touching your Faith and Life.

1. Your *Faith* is right, if you believe concerning God and his Church, according to the Rule of it, comprized summarily in the *Apostles Creed*, received by all Christians.

1 Tim. 1.
13.

2. Your *Life* is right, if it agree with the Rule of it, the *Law* of God, comprehended in the ten Commandments. For finding of which,

1. You are to consider apart every Commandment, and the Contents of it; what *Duties* it *requires*, what *Sins* it *forbids*; and then ask your Conscience, how you have discharged your self therein.

Juxta ordinem Decalogi institutum.

M. l. l. com. de penit. v.

Part. apud ipsum.

Rom. 7. 7.

Pl. 1. 19. 15.

Sam. 3. 40.

2. Where you find upon just Enquiry, that you have led your life according to Gods Law, in *Piety* to God, or *Charity* to Man, *thank* God for his *Grace*; where you find that you have fail'd, *ask* God for his *Pardon*.

3. And because none but Penitents can ask, and have Gods Pardon; and *Contrition* is the *Root*, and *Confession* the

the *Branch*, *Amendment* of Life the *Fruit* of Repentance, and *Satisfaction* the *Perfection* of that fruit, and Evidence of that *Amendment*, Look therefore carefully to all; and

1. Touching Contrition.

IT is the *Bleeding* of a Soul, touch'd with *Remorse* for Sin: And (if of the Bodies) much more care must be had of the Souls Blood; That is bleed, Aet. 2. 37.

1. *Wisely*. For doing ill, not well, (That were to let out good Blood, and keep in ill *.)

2. *Kindly*. Even for doing ill, as an Offence to God chiefly. Not so much for the dread of Damnation, as the displeasure of his Goodness, *... *Pani:*
tot fidei.
Seipos
execrantur,
quod bene
fecerint.

3. *Rightly*. For the Sin which hath done more displeasure to God, and in chief in me, most. That's to strike the right Vein. Terr. de
pœnit.
Ethnic.
Psal. 51. 4.
Ezra 9. 6.
14.
Psal. 51. 14.
Cor. 15. 9.
Psal. 6. 6.
Mat. 26. 75.
Luk. 7. 38.
Joel 2. 12.

4. *Freely*. The Heart must bleed for all, and that above all. Water must not be wrung out of the Eye, like Fire out of a flint; but (if nature stop not the course) flow as from a full Fountain, Naturally and plentifully out. Yet,

5. *Temperately* too. Not bleeding to the Death of Despair, but so, as

to keep in Heart, a Life of Hope for
 Jer. 12. 8. Mercy and Help. (The sorrow be-
 ing to drown Sin, and not the
 Heart.)

Jer. 13. 17. To that end, God hath given the
 Lam. 2. 18. Soul, as the Eyes for *Sluces*, to let out
 the Waters of Grief, when they swell
 Psal. 39. 6. about the Heart, and are ready to over-
 whelm it; So a *Floodgate* in the Mouth
 to void them, and prevent an inunda-
 tion of Heaviness,

And as tears spend grief by the Eye,
 Confession puts it out at the Mouth.
 Of which is the next Enquiry.

2. Touching Confession.

Psal. 51. 13. **G**OD being the Majesty whom Sin
 Isa. 43. 25. offends, of him Pardon is to be
 Psa. 28. 13. sought; and Confession, the way to
 1 Joh. 1. 8. find it. Without which we seem ei-
 Lev. 5. 5. ther to need no Pardon, or not to seek
 Joh. 10. 23 it. And God being pleased two wayes
 2 Cor. 1. 10. to give Pardon, *Immediately* by a
 * *Vice Dei* Power Imperial, in, and of Himself;
qui thesau- and *Mediately* by the Ministry of Man,
rum in os delegated * by him to seal Pardons
posuit bo- in his Name, and the Souls Peace;
num. Hence Man also hath two ways to
 Luth. make Confession, or speak his Guilt
 1 Sam. 7. 6. to God: One is, to Pour out the Soul
 into

into Gods *Bosom*, by having an immediate Recourse for mercy to God himself; the other is, into Gods *Ear*; Betaking our selves for Ghostly good — *Fiat*, and comfort, to some Man of God. *pastori, vel potius Deo committam pastorem* — And as in some cases, there is great *Need*; so for sundry Causes, there may be much *Profit* of this.

1. In a *Storm* of Conscience, its not safe to be without a Spiritual *Pilot*; lest, for want of better Direction and help, the Soul be swallowed up in her own *Deep*s, or sunk, under some *Gust* of temptations, as God knows many daily * are. *Zanch. in 1 John 1. Job 33. 23, 24, 37, 38. Isa. 50. 4. James 1. 15, 19.*

2. Or, if the Mind *Fluctuate*, and cannot rest satisfied in her Spiritual Estate, its dangerous not to seek a *Guide* of God to lead us out of those Ghostly *straits* and troubles; † Some Divine *Councillor* to examine our Estate; and (if cause be) seal from God our evidence for Heaven, by giving his Pardon to that, which threatens Hell. ** Damianus, qui passus liberari confessus. Aug. † Siquis huiusmodi consolationem, & majoris certitudinis causam pastorem suum & doctum conveniat & suum in eius sinu exoneret, et atque absolutionem & consolationem, rem utilissimam accipiet. Zanch in 1 John 1. Job 33. 23.*

1 Cor. 1. the Soul which he finds in a strait and
 11. doubt and may devour it, if it have
 1 Pet. 5. 8. none but its own relief. As God

* *Tanquam* knows he daily * does.

portum & 3. And every man being favourable
 refugium for Absolution, (a) if his own Judge;
 illis quos and no man able (without his Relati-
 Diabolus, tion) to know and help the Mala-
 &c. dies of anothers heart (b) Pulpit Ge-
 Luth. in nerals not coming home often to
 Gen. 32. the Particulars of many Souls (c)
 * *Ne fin-* nor of power (ordinary) to make
gas tibi Entries and Discoveries of hearts so
peculia- as, when the Doors are set open of
rem Con- purpose; Hence, great Profits may
fessionem. come upon pious Confessions (even
 Luth. in out of those cases.) My disease be bet-
 Gen. 32. ter remedied because more known (d)
Nemo sibi My state more assured, because better
dicat, oc- examined. My way (e) better directed
cultè ago because errors more discerned. My
pœnitent-
tiam, a-
pud Deum
ago, ergo
sine causâ

dictum est, Quorum peccata, &c. Aug. (a) *Quisque sibi be-*
nevolus iudex est. Basil (b) Pro, 14. 10. 1 Sam 13. 14, 15
 1 Cor. 2. 11. (c) *Meliùs in privata confessione, ubi morbo-*
aperit, quàm in publica concione ubi quare cuique privatim
opus sit, pastor ignorat. Zanc. in 1 John 1. Bishop And.
 S. in John 16. 7. p. 936. *Consolationem accipiunt, quam in*
publicâ concione non possunt apprehendere. Luth. in Gen. 32.
 (d) *Quod ignorat medicina non curat.* Hier. (e) *Ob prædi-*
cationes multas non eruditior, quod cuique credendum agen-
dum, &c. Hæc inquisitio docet, commodissimè sic fit. Luth.

Piety

and piety more *advanced*, because my
 have soul better studied. My Repentance
 God more *perfected*, because my self more
 humbled. (f) My Sins more *abhorred*, (f) Dan.
 able because I more confounded (g) My ^{9.7.} (g)—Ma-
 ge; spiritual wants better *relieved*, because ^(g) *gis coram*
 elation more particularly known and recom- *Ipso &*
 mended. And God knows, what *Losses* *pastore*
 Ge many suffer for want of this. *quàm Deo*
 to 4. Yea, and *Harms* too (as well as *solo. Zanc.*
 (c) *losses*) avoidable by a seasonable use of *in 1 John*
 take such spiritual * Counsels and Parlies; *James 5.*
 so, since many acts pass for innocent * *Collo-*
 of and good, or not greatly bad, which *quium*
 may be truly and very ill, † and would *privatum.*
 ven so appear if cited and questioned † *In pro-*
 et before a Judgment well exercised *pria causâ*
 (d) in *Causes* and *Cases* of Conscience. *quisque*
 ter So they lose the *Advantages* of *exceca-*
 ted Keeping themselves good and clear *tur, ut sâ-*
 My before God of such things as pol- *penumero*
 lute them, and provoke him (because *quod ma-*
 be they know neither) And run into *lum est,*
 15 *zards* never to *Amend* them, because *bene factum*
 16 they are not considered as *Amis*s, or *judicet,*
 tim very Little (if any thing.) By which *vel saltem,*
 nd means (without a miraculous mercy *quod gra-*
 31 of God) they *live* in them without *vissimum*
 di *extenuet.*
 en *Zanch.*
 th. *Fruatur*
 ty *ad scelerum agnitionem & sui, à pastore, non sio si solus &c.*

Regret

*Facit cog-
nosci lapsus
& morbos,
& gradus
peccato-
rum.*

*Mell c.
Eruat &
docet nos
defectus
nostros.
Luth.*

*v. Luth S.
de Euch.*

*Constanter
retinemus.
Con. Sax.
Diligenter
retinemus.
Conf.
Ausb.
a Veris &
amplissimis.
Cont.
Ausb.
b Conf.
Sax.*

Regret, and Die in them without Repen-
tance. Flattered into a better Be-
lief of themselves, and their state to
God, then either their *Life* can give
good Evidence, or true *Judgement*,
good Warrant for.

And, God knowes how many
Consciences (without check) swal-
low down as *harmless* Acts, grie-
vous Guilts (which at last swallow
their Souls up) by not bringing
their ways to the test and tryal,
which would discover them *dange-
rons*; and so make way to have them
at once, both abhorred and amend-
ed.

5. To these good *Ends* and *Purposes*,
private Confession is retained in the
Reformed Churches, and the mode-
rate and sober *Use* as much com-
mended, as the tyrannous and supersti-
tious *Abuse* is condemned in the *Re-
man*; With true and large ^a praises. For
weighty ^b causes. As an Appointment
of God ^c. And Means of Remissi-
on ^d. Most comfortable ^e. Profit-
able ^f. Necessary ^g. Desirable ^h. For
spiritual Ease, Advice, better Assurance
and Intelligence betwixt God and the
Soul, greater Remonstrance and Assis-
tance

Resistance against Sin, and the consciences
 Be more Light, Purity and Peace: Of
 which their Churches and Doctors
 are sufficient Witnesses.

*c Rem à Deo institutam ut salutariter ipsis
 inserviat. Conf. Boh,*

*Non pugnat cum verbo Dei, imò conformis
 est. Zanch in 1 John 1.*

*Officii sui esse meminerit, non negligendum
 quod à Domino offertur remedium, ut ad se
 sublevandum; privatâ confessione apud pæ-
 storem suum utatur. Calv. Instit. 1,3 c.4.
 n. 12. & n. 13 ut fistant se pastori oves,
 quoties Sacram Cœnam participare volunt, a-
 deo non reclamo, ut maximè velim hoc ubique
 observari. Idem.*

*Examina publica vel privata Communi-
 cantium minime improbamus, imò requirimus;
 absit verò tyrannis & superstitio. Pare. in
 1 Cor. 11.*

*d Per potestatem clavium, Evangelii Di-
 spensatio fit non solum omnibus in communi,
 sed singulis Conf. Ausp.*

*Medium Remissionis (Externum, Pri-
 vatum) Privata Confessio est, in quâ di-
 citur, Remittuntur tibi, &c. Zanch. in
 1 John 1.*

*c Cum fiduciâ Remissione frui se credant,
 secundum verbum, Cui Remiseretis, &c. Conf.
 Boh.*

*Non aliter quàm si à Christo ipso perciperet
 cum hic illis has tradiderit, neque ullo mo-
 do dubitet per ministerium hoc clavium virtu-
 te & potestate Christi, peccata sua ei remitti
 juxta id, Cui peccata, &c. Conf. Boh.*

Val-

Valde plena consolatione est ista confessio
Euch. de Euch.

f Res utilissima. Zanch. 1 John 1.

Sunt & alia utilitates multae. Mel. 1. de
Poenit.

g Sentio vehementer necessarium. He m. in
1 Cor. 11. Multas & praeclaras res in se
complectitur. Luth. S. Euch. Est enim
opus valde praeclarum & pretiosum, quod non
nisi à vero Christiano fieri potest. Luth. Ib.

h Hanc tam piam & utilem causam spe-
ro valituram apud multos, ut morem petendi
absolutionis & magis ament, & libentius re-
tinere studeant. Mel. 1. c.

1. Eccl. Angl. Exhort. 2. ad. Euch. 1.
visit. egroti. Can. 1. 13. Dr. J. White
p. 122. Dr. F. White, p. 188. Ag. Fisher

2. Eccl. Lutheranorum, v. Conf. Ausb.
&c. Et quae Calvinum sequitur. v. Ipsum &
Alios (ut supra)

1. De Romanae Ecclesiae Corruptelis in Con-
fessione audi conquerentem Cassandrum in
Consult. de Confessione p. 108. Salutaris
hac confitendi medicina ab imperitis & im-
portunis medicis multis inutilibus traditi-
culis infecta & contaminata fuit, quibus, con-
scientiis quas extricare & levare debebant, la-
queos iniecerunt, & tanquam tormentis qui-
busdam excarnificaverunt.—

2. De Angl. Eccl. Circa hac Judicio
Vide Causab. Epist. ad Fron. p. 129. Cu-
jus rigidam quidem necessitatem quae apud vo-
obinet, Ecclesia Anglicana molliendam
bi certo consilio putavit, rem quidem ipsam
neque sustulit ulla unquam lege, neque dam-
navit. Ib.

6. But whether *In* or *Out* of these Cases, if I have any, be sure my Pilot have *Skill*; my Guide *Goodness*, my Judge *Ability*, my Physician *Experience*. I will not put my *Body* into the hands of an *Emperick*; my *State* to an *Ignorant* at Law; the *Key* of my House to a *Varlets*, and *Ideots* hand; Take heed then to whose *Conduct*, and *Judgment*, and *Counsel*, and *Trust*, I commit the *Key* of *Heaven*, and my *Heart*.

2. Be my Confession made to the Supreme Judge, or his Delegate (God or His Deputy, To Him, or Before Him:) it must be,

1. *Humble*. As the *Publicans*. Because I stand as a Prisoner before the Judge of Heaven, and am suppliant for his Mercy.

2. *Heartly*. As the *Apostles*. Because at Gods Bar, The Knower and Tryer of the Heart.

3. *Particular*. As the *Kings*. Of what doth, or should most, disquiet the Conscience.

peccata diligenter expenduntur, & tanquam vulnervm Spirituali Medicol revelantur, retinendum esse dubium non est, & Protestantes non aspernantur hujusmodi enumerationem. Cassand. Consult. p. 180.

Q

Such

Coram ipsi
confitean-
tur Deo.
Conf.
Boh. sic
Jof. 7. 19.
Luk. 18.
13.

1 Tim 1.
13.
Psal. 51.
14.
* Enume-
rationem
quâ gravi-
ora omnia

Such are Commonly sins of a more grievous Nature either for their,

1. *Matter*, As sins of a great *Kind*, which greatly *Wound* and *Waste* the Conscience; * As *Perjury*, *Murder*, *Adultery*, *Blasphemy*, &c.

2. *Manner*, As sins against *Vows* and *Promises*, and * *Mercies*, or against *Knowledge* and *Conscience*; especially since we last received the Holy Communion.

d Jam. 4.

17. Joh. 9. 41.
Act. 26.

3. *Touching Conversion or Amendment of Life.*

20. Mar. 3. 8.

Acts 3. 19.

Jer. 35.

15. Ezek. 18.

30.

Dan. 4. 27.

* *Quasi*

scam in-

gestam

Vomit

peccata.

Origin

Plal. 31.

1. 2. Per. 2.

25.

1. **T**His is the *End* and *Complement* of Repentance, without which its vain and fruitless to Confess (as touching our Souls health.) As to *Bleed* is in vain, if we presently fall to distemper our Blood again; and to *Vomit* ill humours out of the stomach if we avoid not those things which will fill it up again: So at present to be *Sick* of sin, and *Bleed* the Heart is Contrition; and to *Void* it up in *Confession, if we *Amend* not our Lives but return to our old *Vomit* † again That were but to Abuse Gods Ordinances, and to make our Confession

an

and the Holy Sacrament it self our sin,
if they serve only to encourage and
strengthen our Souls in Sin, and not
(as God institutes them) to *Arm* and
Enable us against it.

2. And if the Amendment be not ^{a Jer. 7. 5.}
Thorough ^{b Ezek. 36.}, Even this is but as *Wither-*
ed Fruit, and to no end, if it be not, ^{25, 16.}

1. *Upright*. As well *Within* as ^{Joel 2. 12.}
Without, and reach not as well to ^{c Rom. 6.}
the ^b Heart,, as ^c Life. ^{1 Kings. 9.}

2. *Absolute*. Without exempting ^{4.}
any ^d Sin, or *Lust* whatsoever, whether ^{d Heb. 13.}
in Life or Heart (else indeed, it is not ^{18.}
Upright.) ^{Psal. 139.}

This makes a *Pure* ^e Heart, and *Qui-*
et Breast (Integrity of life.) ^f Which ^{5, 9.}
Ensures our Repentance, ^g *Seals* our ^{f Jer. 3. 18.}
^a Pardon, and *Pacifies* our Conscien- ^{g Mar. 3. 8.}
ces, and makes us *Approach* Gods Ho- ^{Isa 38 3.}
ly Presence and Table with ^h *Conf-*
idence. Which is not to be done with- ^{h Psal. 32.}
out full *Purpose*, and some Measure of ^{i Psal. 119.}
this Integrity. ^{165.}

4. *Touching Satisfaction*. How it is Re- ^{j Job. 22.}
quisite to Repentance, and the ^{6.}
Holy Communion. ^{1 Joh. 3.}
^{Jam. 4.}

Satisfaction though a *Doctrine* abu-
sed by some, must not be a *Practise*
Q² *slighted*,

slighted by any, but *Directed* and *Used* aright as a Proper *Requisite* to the Holy Communion, Part of Repentance, and Proof of Conversion (without which all of it is but blasted *Fruit*) Without an *Amends* for all wrongs, both to God and Man, there can be no *Amendment*. We must make both.

1. All Sin being a Wound to Gods *Glory*, with a Weakning of his Authority, by the *Breach* of his Law, is great *Injury* to God. Which, because we
 Lev. 26. 15. & 25. cannot repair as we should (for *Finite Powers* cannot satisfy for *Infinite Provocations*) we must as we can, by holy *Zeal* and *Faith*, discharge, to our best and utmost Abilities.

1. Zeal for this end make two *Fires*; one *Burns Upwards* out of *Love* to Gods Honour, which takes *Fewel* from *Former Sin*, to grow *Hotter* and flame *Higher* to his *Future Service*. And in,
 Matth. 26. 19. and with, what he did offend, to serve him, most. So St. *Peters* Heart which shrunk from Christ for a *Word*, doth not after flinch for a *Cross*. And St. *Pauls* mouth which did at first defie and *Blasphe*me Christ and his *Cross* in *Judea*, doth at last preach and *Trumpet* out his truth to the end of all the *Earch*.
 Eccle. H. 1 Tim. 1. 12. Tuba Evangelii dicitur à Dionysio.

2. The

2. The other of *Revenge* burns Inward upon our *Selves*. So * *Marcellinus* for Sacrificing to Idols for fear, with weeping in hair-cloth, comes before a Council, and bewails his fall on his knees, humbly content to be *Censured*, and after *Martyred*; Healing the *Wound* he gave to Religion, by a kindly *Plaster* made and Tempered with his Tears and Blood.

St. *Hierom's Paula* would not be persuaded from weeping (at least) to preserve her eyes to read the holy Scriptures: Saying it was a just punishment of her former *Paints*, to foul her face with *Tears*. And our Martyr who subscribed once, to Popish Articles against Conscience, to save himself from the fagor, would not for the fire after forsake Gods Truth; and as a satisfaction to God and the world for that fault and Blot, burnt the *Hand* which held the pen, before his *Body* in the † fire.

2. But, because we neither do nor can fully satisfy *Divine* Justice for offences done to Infinite Majesty in a due proportion of punishment, who are but finite; (And therefore the Damned pay out in time (To Eternity) what they are not able at once)

Q 2

and

* A Bishop of Rome.
Penitentia est Corrosivum sal.
Cyp.

Monita ut parceret oculis, & conservaret Evangelium, caelestioni, aiebat Turpanda est facies quam contra Dei preceptum purpurisso & cerussâ & stibio, saepe depinxit, &c.
Arch Cranmer.

and without a *Suretyship* Tendred and
 Heb. 7. 12. Accepted for better satisfaction, all had
 been Damned: We must therefore Of-
 fer to God the *Sufferings* of his Son as
 a *Surety* for our *Debt*, who being Infi-
 nite in his Godhead, which with our
 * See L: Manhood makes thus but one * Christ,
 surgy for By his one Oblation of himself once offer-
 Commu- ed, made a full, perfect and sufficient Sa-
 nion. crifice, Oblation and Satisfaction for the
 sins of the whole World. In whom by our
 Rom. 3. 25. Faith, we offer and give to God, a good
 & 5. 11. and sufficient satisfaction through his
 Grace. And without either any present
 Eph. 1. 7. Lones out of the Church-Treasury, or
 1 Joh. 1. 7. after Purgatory payments in Fire, are
 9. 2. discharged by what we offer to God,
 by thy value and vertue of His Blood.

2. But to man we must do more, gi-
 ving him for all *Wrongs*, all possible and
 proportional *Reparations*. The *Consci-*
ence wounded by our *Scandal*, we must
 heal by better *Example*. The mind *Er-*
ring and going wrong by our *Advice*
 and *Authority*, we must set right by our
 contrary *Counsel*, and Countermand.
 The Credit, Bleeding and Back-bitten
 by our *Teeth*, we must lick and make
 whole with our *Tongue*; the Body maim-
 ed by our *Hands*, must be cured at our
 Costs;

Costs; and the *liv:libood* lost by that lack of strength, supplied by our *Means*.

And because these Repairs may be out of our power (it being easier to pervert and hurt Conscience, or Soul, or Reputation, or Body, then to help and heal them;) therefore we must beware the more of doing injury, because not sure of giving remedy.

For injuries in *Goods* or *Estate* what the *Common Law* of man takes not *Cognizance* of, the *Law* Christian must make *Provision* for. By restoring what is *Got*, or *Kept* against that Right. Without which *Restitution* there can be no true *Repentance*, or *Faith*. 2. Nor will be *Holy Communion*.

1. For Repentance (if Real) is of all Sin. * And this stealing is one, and not the least of all. Which to confess and *Bewail* is not enough, if we do not *Amend*, and that we cannot if we *Continue* the *Trespass*.

2. And no *Faith* of Pardon, if no *Repentance*. There being no *Ground* for *Remission*, without the *Fruit* of *Restitution*, for which S. *Austin* is peremptory, † and Gods word gives leave to be bold. *Zachens* therefore his proof of *Repentance*, is offer of *Restitution*. That made

Q 4.

him.

* Ezek. 18. 30.

Lev. 19. 13.

1 Cor. 6.

10.

Eph. 4. 28.

1 Cor. 6. 11.

Ezek. 33.

45.

Act. 3. 19.

† Non di-

mittitur

peccatum

nisi resti-

tutus ab-

latum.

Aug.

Ezek. 18.

Luk 19. 8.

Dimidium him Reserve half his goods, not simply
retineo non to have them, saith St. *Austin*, but to
quod habe- have wherewith to give Restitution.
am, sed un-
do reddam.

Nor can he *Communicate* aright, that
 does and continues the *Wrong*. For be-
 sides the want of those Two General
Requisites of Actual Repentance, and
 good Assurance of Faith (without
 which I come to that Heavenly *Meat*
 without *Mouth* and *Stomach*) I am
 hereby *Destitute* of Particular *Requisites*
 for it, and *Disabled* ^a to the *Acts* in it.

Aug.

a 1 Cor.

13. 5.

b Rom. 13.

10.

c 1 Thes.

4. 6.

d Luk. 11.

41.

e Eph. 4.

28.

f 1st. 61. 8

g Eph. 5. 2.

h Heb. 13.

16.

i Deut.

23. 18.

j Psal. 50.

18.

k 1st. 1. 23.

l Psal. 50.

21.

1. *Charity* (which *Seeks not her Own*,
 Keeps not *Others*) *Thinks* no ill,
 much less *does* any ^b. To our neigh-
 bour it does no ill, and therefore
 wrongs not his ^c Estate. *Charity gives*
^d to the *needy*, but not what it *Takes*
 from another. ^e That may be by *Allow-*
ance, his *Charity*, but is my *Robbery*.
^f Which God abhors, as for a *Burnt*,
 for a *Peace-offering*. Such a ones *Alms*
 is. ^g But God will not accept the
^h *Largess* of a Thief, that forbids the
ⁱ *Price* of a whore ^j in his Congregation.
 He that will not have us *Consent* to
 Theft, ^k will not himself *Countenance* it.
 To receive stolln goods, is to be *Accesso-*
ry, which we should abhor to put on
 God, as an affront to his Justice. He will
 not allow us, if we do it. 2. *Pi-*

2. *Piety* bewares all *Prophaneness*, especially amongst *Saints*, and above all, at the Holy *Sacrament*. God that will not suffer him who stealsto *Stand*, will not have him *Kneel* before him. To bring a thief into the Assembly of the *Saints*, is a *Prophanation*. A fearful one at the Holy Communion. To come with a *Whorish* heart, is to make the *Members of Christ*, the *Members of a Harlot*. To come with a thievish hand, to put to the Arm of Christ, the hand of a Robber.

Jer. 7. 9.
1 Cor. 11.
22. 27.
Math. 21.
11.
1 Cor. 6.
19.

3 *Obedience* to God there cannot be: But so by a voluntary breaking the *Bond of the Law in one Commandment*, *Rebellion* is made against all For he that said, *Kill not*; said, *Steal not*. Nor must I more wrong anothers *Livelihood* then *Life* by Gods Law. And the truth is, *Avarice* the Root of this ill, is the Root of all. And it is rather by *Accident*, then *Conscience*, if it keep *Innocence* with any. It being habitually *Indifferent* for every one.

Jam. 2. 10.
Luk. 18.
10.
Steal not.
Mark. 10.
10. 15.
Not De-
fraud.
1 Tim. 6.
10.

And he hath neither *Heart* for the Holy *Sacrament*, nor *Hand*, nor *Foot*, that wants these three (*Charity*, *Piety*, and *Obedience*;) by which the soul breathes, apprehends and moves to

Math. 5.
24.

and with God, in this blessed business.

So that as Christ says of *Reconciliation*, we may say of *Restitution*, *Go first be reconciled to thy brother, and then come and offer thy Gift.* Till that's restored, it's none of thine. Till then, thou must not offer it. Till that be done, thou canst not be reconciled. *Wrongs* breed ill blood, *Restitution Signs* and *Seals* a *Reconciliation*. Nay, *Leave* not thy gift at the Altar, but *take* it away. Gods house harbours no stoln goods, much less his Altar. And what a wo is this to thee, that thou art Excommunicate both to Gods Church and Table, to be restored to neither, till what is anothers, be restored by thee? For Barr'd out of *Church*, and out of *Heaven*: Indeed by Name, Thou art, no Thieves are there, St. *Paul* bars them out.

1 Cor. 6.
10.

Well then thou hadst need to do on *Earth*. Nay, but this is not the way for thee, or thine to do *well*. I, it will bring thy *House* into a *Consumption*. *Zacharies* Curse which he saw upon the face of the Earth. Against those that *Steal* as well as *Swear*, the Roll runs.

Zack. 5.
9, 4.
Job 20.
10, 18.
Lev. 6. 4.

If thou didst *Defraud* then, thou must *Restore*. Pay with Confession and Tears, if not otherwise able, but if thou canst, thou

thou must Restore, to the Right man ; His Right. To the Heirs *Natural, Common, or Christian*, Christs Heirs : The *Poor*, if thou cannot to the injured; that is, it *Escheats* to God, the great Lord ; if an heir want to man ; and in this case by his order, it was to be paid into the Priest (his hand) For the Uses of God, Num. 35 and his poor, who are Authorized to be his common *Receivers*. Circumstances of particular Cases require a volume rather than a Chapter, and the Counsel of a Judge at Christian Law, to whom I further refer thee, Beseeching thee whosoever readest this, and hast *Guilt* of this injury of an ill got estate, upon thee, to have the *Conscience* of Restitution, without which thou canst neither be a *Happy* man in *Heaven*, nor *Holy* One in the *Church*, nor *Prosperous* man on Earth. If thou dost think other, or hope better, thou must have evidence which will carry it against Gods Law, and when judgment shall be given according to it, wilt find, thou hadst no assurance but either of a *deluded*, or *blinded*, or a *dumbed* and *seared* Conscience.

II. *How to demean our selves at the Holy Communion.*

With all *humble* and *entire* devotion of Body and Soul. 1. The

Eccl. 5. 2. 1. The *Body* cannot be too *Rever-*
 Mic. 6 6. *rent*, because the Mysteries are so *High*,
 Exod. 3. 5. and *Holy*, in which we draw so *Near*
 Jam. 4. 8. to God.
 Psal. 132.

2. The *Soul* cannot be too *Devout*,
 Whose Faculties are all to be Impro-
 ved to the best and uttermost, to Dis-
 charge her *duty* aright in this great
 and Holy Service. *Therefore*,

*Putasse te
 in terris
 consistere ?*
 Chryl.

1. The mind must be *Elevated*
 to Heavenly *Thoughts* and Contem-
 plations. Of the Mystery of Mans
Redemption. By Gods Miraculous
Incarnation. In a most Bitter, and
 Bloody *Passion*. Out of the Bot-
 tomless Deep of *Love* and Good-
 ness : Whereof we are to Receive
 His Precious *Pledges* and *Tokens*.
 All this, of, and with, and in,
 1 Cor. 11. Our dying Lord, and Dear Re-
 deemer, we are to have, in A-
 ctual *Mind*, and Memory. And
 Him in all to Admire, and Adore.
 And,

Matth. 6.
 26.

1 Cor. 11.

24.

* *Vide
 quomodo
 is qui
 Christi*

commemo-

rat passio-

nis inter

duca offi-

cia quasi per quosdam canales de interioribus fontibus ori-

untur torrentes, & super omnes delicias lacrymis nectareis

anima delectatur, Cyp. de C. D. Psal. 116. 11, 12.

2. The *Heart* is to be *Ravished*
 with such Infinite *Mercy* in God
 to Sinful, Miserable * Man. To

Contrive

Contrive, and *Give* so Glorious a Redeemer, and Redemption to save his Soul. And now, To present him with such Gracious *Seals* of His Love, and admit him into so Neer and Holy *Communion*. And for this, to be *Dissolved* in love to God and Christ; and to Man, for his sake: With resolute *Vows* of Life and Death to his service. That we will *Give*, *For-* Psal. 116.
11. 12.
give, *Do*, *suffer*, any thing, for him. And from that to be filled with holy *Rapt*s and *Joy*s, and hopes * in * *Inde se-*
so great a goodness of so good a *quitur*
God, Who having done this, will *mentis ju-*
deny me nothing. And (mauger the *bilus &*
Rage and Malice of Hell) will not *ebrietas.*
see my Soul lost, for whom all this *Hac non*
is done. *accendit*
sed extin-

guit peccatum Cum sepiuit obliuio cuncta carnis ludibria, mira sunt que sentit, mira que videt, inaudita que loquitur. Cyp. Rom. 8. 32. Rom. 5. 9, 10.

And for those who need an aid, *u. Medita-*
such Meditations will now be per- *tion on*
used well, as they have found to *the Sacra-*
Move most, to give more heaven- *ment, and*
ly *light* to their *Thoughts*, and *on p.*
Holy Fire to their *Affections*. This *Lev. 16.*
Fire (like that of the Sanctuary) must
not

not go out of the heart, and Vanish like Passions moved at a Play (unless we will play away our souls) we must then see,

III. How we are to order our selves After the Holy Communion.

AS our Care was Before how to Communicate, it must be now, how to walk Worthily. As those who are Honoured by Christ above *Angels*, and therefore should be (at least) *Saints*. Made now *One* with * Christ, and so henceforth to live *Two*, from the Flesh, the World, and the Devil. His Holy Body is in us, His Holy Spirit must not be from us. Else we sin grievously against his Blood and Body.

What *Nebuchadnezzars* was in Dream, we make his Body indeed, a Monster; because we of it are such mungrel Limbs. And as *Belshazzar* did at his Prophane Banquet, we do by the Holy Supper, Turn the Cup of Blessing into Blasphemy, Carousing (as it were) Healths to our Idol-lusts in his Hallowed (both Wine and Blood.) So,

1. We play *Judas* with Christ. Eat His

the Holy Communion.

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His *Bread*, and lift up the *Heel* against Him. Take the Sop, and betray our Interests in him.

2. We play *Gadaren* with him (and worse.) We do not *Pray*, but *Cast* him out of our Coasts; and, after we have received Him in. Mar. 5. 17.

3. We play *Strumpet* with him. Our Members (which are his) are made the Worlds (which is an Harlot.) 1 Cor. 6. 15. Jam. 4. 4. 1 Cor. 10.

4. And so we play *fools* with our own souls. On which we draw heavy *Wrath* for our vile provocations, if not a *Plague* and *Stroke* from Heaven on our bodies, for doing such injuries to our Saviour. Math. 23. 11. 1 Cor. 11. 29, & 30.

*So end the Directions about the
Holy Communion.*

*A Service fit for sad Times (for
Wednesday or Friday,*

Morning Prayer.

Psal. 71, 73, 74. or
124, 125, 126, 129.

Lessons.

{ *Nebem.* 9. or *Dan* 9.
{ *Jer.* 14. or, 2 *Chr.* 36.
{ *Luk.* 21.

Evening Prayer.

Psal. 44, 77, 78, or
70, 83, 98, or, 137,
140, 141.

Lessons.

{ 2 *Chron.* 13. or 20.
{ or *Ezr.* 9. 1 *Cor.* 10.
{ or *Jude* Ep.

I. Collect, Confessing, and Deprecating Judgments.

O Lord ! Thou hast given us to see Bitter and Bloody Times : Barbarous outrages are done, and endured daily. Our Houses and Friends are full : Even thy Temples are not free. Dear God. These be the Dues of our sins ; Thou art Just, but we are Wicked !

Against the great Means of thy *Grace*, and Mercies of thy *Goodness*, for many, and many years vouchsafed to us and our Fathers before us. We are notwithstanding, full of Hypocrisie, full of
Pro-

Prophaneness, full of Lewdness; most Ingratefully, and therefore most Abominably Wicked. And I, even I, have contributed a great measure of my sins to fill up those Woes!

But, O God! That art Merciful as thou art just (that delightest not so much to appear Just, as Merciful:) Pardon those Sins of ours, that Cause these Woes! Pardon those sins of mine, which concur to that Cause!

And, with the Pardon of our sins, grant us a release of our Punishments! Let civil Broil and Bloodsheds cease, True Piety and Peace flourish again amongst us; Thou that out of evil canst work Good, and out of confusion didst set up the Order of the World, out of those evils and confusions that are upon us, work good and establishment for us; O thou King of kings, and judge of the World plead the cause of thy Servants to the faces of all those who seek to distress and destroy us. And do thou from heaven own us in our extremity, and deliver us! Thou that powerfully canst, Mercifully do this; to thy great honour, and our great happiness; for the comfort both in body and soul,
of

of us, and ours, and all that truly fear and love thee and true Religion, in and for thee!

Even for thy tender Pities sake, Hear us! Even for the precious Blood and Passion of Jesus Help us! Even for his Sake in whose Merits and Mediation alone stands all our hope and help, thy dear Son, our only Saviour Jesus Christ our Lord! *Amen.*

2. Prayer, For an End of War.

HASTEN, O God, these Days of Blood and Woes, and give a happy and speedy end to the Wars! O! let unnatural Divisions cease, and the unhappy Separations of dearest Friends, end amongst us! For these times of Wants, and Wounds, and Bonds and Destructions, let the Days of Plenty, and Safety, and Liberty, return again unto us! O! Let it be enough, that for our sins, Thou hast so long wounded us, and broken us, and now heal us, and bind us up, and save us for thy Mercies sake! Give us Peace for the Sword, thou God of peace, Even for his sake, who is the Prince of Peace, Jesus Christ, our Lord! *Amen.*

3. Prayer

3. *Prayer For Blessing on those who
seek Peace.*

O God of Peace, bleſs thoſe that ſeek it, that they may find it, and ſtop, and turn thoſe that fly it, and make them to ſeek it ! Bow their Hearts to it that have the Power, and ſtrengthen their Hands for it, that have the Will ! As for thoſe, who ſet their hands, and hearts againſt it, we beſeech thee turn thine Hand and Face againſt them ! O ! Forgive us our ſins which threaten to deſtroy us ! and ſend us a Peace, which may preſerve us ! And from more Blood and Violence Deliver us ! Deliver us for Jeſus Chriſt His Sake. *Amen.*

4. *Prayer, For Friends, in Danger,
and Diſtreſs.*

O God of Power and Pity ! preſerve thou thoſe, that are in danger to die. Reſcue them from the rage of violence. Shew thy ſelf Merciful to them in ſaving their lives (if it be thy bleſſed will) O thou preſerver of men, Save them ! If not, grant them
all

all Graces and Mercies needful for the saving of their Souls! Let them Glorifie Thee, in life and death, that thou maist Glorifie them with thy Eternal Life, through the Merits of Jesus Christ our Lord! In whose Name I pray mercy for all that suffer in these times of extremity; Chiefly, the Destitute, Widows, and Fatherless! Lord! Take them to thy care, and comfort them; have Mercy on them, and help them! Supply them all and Succour them, -for Jesus Christ His Sake. *Amen.*

5. Prayer, For Conversion of One in an Evil Course.

O Lord! *That delightest not in the Death of a Sinner, but rather that he turn from his wickedness!* I beseech thee by thy Grace and Providence, to stay his course, who is entred into a way of Vice and Vanity! O Let him not go on to bring an end of shame upon himself in this world, and confusion of face upon his soul in the world to come: But (of thy great Mercy) stop him, and turn him to a better way; for Jesus Christ his sake! *Amen.*

6. Prayer

6. Prayer, For preservation of the Church.

O Lord! The Church is thy Body, Eph. 1. 23.
and thou art her Head! She is Col. 1. 18.
thy Spouse, and thou art her Husband! Eph. 5. 23.
Isa. 54. 5.

O! Save thine own Body, Preserve
thine own Spouse! Protect her from
all Enemies, Men and Devils! Keep
her from all Ills, Errours and Dangers!

Thou did'st purchase thy self a
Church, at the price of thy Blood! O! Act. 20. 28.
Let no hand seize and spoil so Dear a
Purchase!

More particularly, Hear my Prayers,
for these persecuted *Parts*; The Peti-
tion of a poor *Child*, for a Dear
Distressed *Mother*! Many, O Lord, are
the Enemies to *Destroy* it, and few
friends to *Defend* it! Strong are the
Arms to pull it down, and weak the
hands to hold it up! But, O God! Do
not thou desert it, Uphold it, with
thy Holy Arm! Maintain the *Reli-
gion* Establisht amongst us, and thy
holy *Truth* and *Worship* in that Re-
ligion! Maintain a *Clergy*, that may
be able by *Learning* and holy *Life*, to
Defend thy Truth and Worship, and
the

the Means that may continue such a Clergy. Let not Errour and Heresie, Corrupt it. Ignorance, Blind it. Superstition, Infect it. prophaneness, Overgrow it. Schism, Tear it. Sacriledge, Devour it. Atheism, lay it Waste. Persecution, make it Desolate! Lord, make us as happy, as we were, and more thankful, and less sinful, that we may be so happy! Let errors vanish, Sects cease, Fury leave us, and the Spirit of *Truth* and *Love* again possess us! Let Confusions end, and all Irreverences in thy service be banish'd from us, and Holy *Order* and *Decency*, appear again amongst us! Let Wars, and Tumults, and Civil broils and bloodsheds depart, and the Voice of *joy* and *peace*, return again unto us! Lord! Let us have that Religion, which may make us happy in Heaven, and that peace which may give us time and leave, to enjoy that Religion! And let those that have the Power, Restore and Preserve that Religion and Peace! And do thou to that end, mercifully maintain their Power and them! O thou by *whom Kings* reign, who hast promised to make them *Nursing Fathers* to thy Church, Grant us these blessings,

to the Glory of thy Name, the Quiet
of our lives, and the saving of our souls!
Even for thy Dear Son our Saviours
sake. *Amen.*

*7. Prayer, For Mercy to the
Nation.*

O Lord! We are a Nation not to
be loved, ready to be Ruined;
And for our sins, thou mayst justly de-
stroy us, Prince and people! But spare
us good Lord! spare us for thy Mer-
cy sake! Let the Blood of Jesus Expiate
all our guilts; and the Spirit of Jesus
Amend our Misdoings! O Thou Who
wouldest not have one sinner die! suf-
fer not Millions of poor souls and
lives to perish! Be Reconciled to us
in a Mediators Blood, and be Recon-
ciler of us, in a Blessed peace. God of
pity and peace, Be at peace with us,
make it for us: O thou Holy one of
God, who camest into the World to
take away the sins of it, and make
peace for us! Pity a poor Church and
Nation ready to perish; pity the
Church that hath so long maintained
thy Truth and Worship in the Nation:
pity them who are ready to perish, for
seek-

seeking to maintain thy Holy Truth,
and Worship in the Church : And do
thou from heaven preserve It, and Us,
and Them. Thou that hast the power
of Heaven and Earth in thy hand, stir
Psal. 80. 2. *up thy strength, and come, and save us.*
And in this low condition do not leave
us, but deliver us, for thy Mercies
Sake. Amen.

*After these; Say the Daily Prayers,
For Grace, Peace, Health, Safety,
Friends.*

*If it be made a Fasting Day, or of
more Solemn Humiliation, and
seeking God, then,*

*Say the Letany, and Ten
Commandements.*

Read for an { *Epistle, Joel 2. or
Jona 3.
Gospel, Luke 13. or
Matth. 24.*

*After being at Church-prayers
(if to be had) forbear Dinner
for that day, and in that time.*

*1. Read some Scripture, which may
put in mind of the Miseries of the
Age. As Deut. 28. Jos. 7, Judg. 20.
or some of the Lessons not read, or some
Godly Books.*

2. Medi-

A Service fit for sad Times.

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2. Meditate, and Call to minde the most memorable Mercies of God to you, in all your Life.

1. In Deliverance from Dangers, Sicknes, &c.

2. In Blessing of Birth, Marriage, Condition, &c. (as fits your particular State.) And lift up the Heart to God for these in all humble thankfulness.

2. Call to mind the greatest Sins of your life, and for them, ask Pardon; and your present wants, and for them beg Supplies.

Afternoon. After Psalms, and Lessons,

1. Private Prayers (as Before.)

2. Publique (if any be.)

3. A less Supper then ordinary.

4. Some Alms to the poor,

5. At Bed-time, ordinary Prayers. *Ezek. 9.14.*

Close all with this Prayer.

THou that markest those, who mourn for the Abominations of the Time; Take a Merciful notice (Good Lord) of me thy Servant, who have desired this day, to humble my Soul before thee. The Abominations

R

of

of the Time are many. O Lord ! And the more for mine, both of heart and life ! Lord ! Forgive all that mourn for offending thee. And spare those that grieve to see how thou art offended. Thou that wouldst have saved *Sodom*, if but ten such had been found in it, save all such for Thy Mercy sake. Save a sinful Nation, for their sake ! Save us all for Jesus his sake ! For his Infinite Merits, and thine infinite Mercies sake *Amen ! Amen !*

The Blessing.

Mar. 5. 4.

Blessed are they that mourn, for they shall be comforted ! The blessing and comfort of God be on me, and all such sad and sorrowful Souls with me ; now, and evermore, *Amen !*

*So ends the Service for
sad Times.*

Seven

Seven Soliloquies Sacred.

Set to the Seven Dayes of the Week, by so many secret Sermons, and Calls to Conscience; Inviting and directing the Soul to mind and do what will make Blessed. Not to pretend, but practise Piety, and to be (not seem) Religious.

The Materials of the Soliloquies.

1. Church Duty.	} For {	Sunday.
2. Domestical Devotion		Munday.
3. Perpetual Service.		Tuesday.
4. Remora's in Religion.		Wednesday.
5. Helps to Heaven and Happiness.		Thursday.
6. Remedies of Humane frailty.		Friday.
7. The Nobility of Piety.)		Saturday.

Psalm. 44.

Stand in awe and sin not, Commune with your own heart, and in your Chamber, and be still.

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The

The same (altering their Number and Order) may serve for two Weeks, thus

1. Week.	{ 1. Church-Duty, 1. part. 2. Domestical Devotion 3. Perpetual Service. 4. Remora's in Rel. 1. p. 5. Remora's, 2. part 6. Helps to Heaven, first division. 7. Helps to heaven, 2 div.	For	{ Sunday. Munday. Tuesday. Wednesday Thursday. Friday.
2. Week.	{ 1. Church-Duty, 1 part. 2. Helps to Heav. 3, div. 3. Helps to Heav. 4 div. 4. Remedies of Frailty, first part. 5. Remedies, &c. 2 part. 6. Remedies, &c. 3. part. 7. Nobility of Piety	For	{ Saturday. Sunday. Munday. Tuesday, Wednesday Thursday. Friday. Saturday.

Animadversions touching the use of the Soliloquies.

Soliloquies are of ancient and excellent Use. With them the Fathers fed their Souls high; and ours at this day fare much better for them: They must be ill writ, and worse read, if we thrive not in Piety by such holy Fare. Devotion feeding more on one single Dish of those wholesome, homeself-Conferences, than at many Feasts and Gluts, of sharper and nicer Disputations and Discourses.

Reader,

Reader, Thou hast here that which (the Author thinks) was never seen before : All Divinity in Soliloquie; or (at least) the most Materials of all. And sure, thy Appetite is not good to Heaven, if none of the Meat relish thee; and thy Stomack ill, if Godliness digest worse with thee. Provision is here made thee of meals for Seven days, sufficient to keep thy soul in health, if Spiritual life be in thee, and Gods Blessing begged of thee; without which, Preaching, Hearing, Writing, Reading, all, is but Breath, and Labour lost, and doth not solidly nourish, but vanish into air and emptiness.

The Author would have thy Soul fed, not cloid, and therefore breaks into parts his longer Soliloquies, to prevent such Surfeits. Devotions please God better by being quick then long; and so by Man should be measured more by their spirit, then length. Bar Idleness then, and he leaves thee (who knowest thy strength best) to thy own measure. And when thou dost feed and ruminate on these Holy repasts, he prays Gods Blessing on the Meat, and thy Soul, much Heavenly Good may it do thee

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Animadversion to the Devout
Reader, touching the first and
second Soliloquies.

IF some things in them seem to be set more suitable for a Court, then Cottage; and possible in settled, then troubled times: (as supposing a Greatness, which thou (perhaps) hast not, and requiring a Church-Duty, which thou canst not do:) thou dost not guess amiss at the Authors aim; nor doth he think thee to move and make thy Scruple amiss. For removal of which (that no bar may be from him, betwixt thee and thy Benefit) receive this satisfaction for both.

1. What is not proper may be profitable for thee, and (if not directly) concern thee, by consequent. If the Great be disputed out of all their excuses and customs, which are pleaded and practised, to the neglect or injury of Gods private or publique Service; the mean are thereby concluded (if so faulty) to fail their Duty without all Apology or plea.

2. What is not possible, doth not concern thee; And what is unjustifiable, should

Id posu-
mus quod
juxta possi-
mus.

1 Cor. 10.
20, 21.

2 Cor 6.
17.

Psal. 42.

be impossible. Such is sometimes the Publick use of Religion in the Church. Take heed of the Principle (as both false and perillous) that whatsoever is in the Church, thou mayst be at it: So in Egypt thou mightest worship a Crocodile, and at Rome must go to Mass. If without sin then I cannot, I must not go. So to separate, it is not to be a Separatist, nor can such absence be impious. Provided that the Judgment of sin, and the service be right, and hate (not love) of schism make the separation.

Thus caution'd thou mayest read even those Soliloquies without scruples; and for the rest, there is no cause of any, as fit (without dispute) for all. Nor dost thou more in this, then in reading King Davids Psalms, or S. Austins Soliloquies; wherein all things are profitable, though not pertinent to every one. For one particular Soliloquie will no more fit every soul, then one shoe any foot. So then where it fits thy soul, make it thy Soliloquie; where it doth not, thy History.

Sunday-

Sunday-Soliloquy.

Church-Duty:

OR,

*A Soliloquie, shewing, that all owe
a publick Service to Almighty
God, and where, and when, and
how they are to pay it.*

M^R Soul! Though *one* and *entire* 1 Part
of thy self, thou art but a *Part*
of the *Church*; and, as a *Member* of Rom. 12.
it, must do *duty* with the *Body*; In
whose *common* Wo and Welfare thou Jer. 29-5,
hast thy *proper* interest and part. Thou
must be *one* therefore at *Common-
Prayers*, when it is *sought*; and make
one at *Publick praises*, when it is
found; and, as in *Private*, must at-
tend God in *Publick*, For since He is
God of *all*, as well as *one*, he must be
served by *all*, as well as *thee*, and by
thee as much as *any*; and *more*, if ^{2 Sam. 1.}
thou be a *greater* one. For dost thou, ^{718.}
my Soul, look for *least* respect, where

R. 5

thou

Deut. 10.

12.

Ps. 116. 11

Lev. 5. 6. 7.

thou dost *most* favour? Or to Receive less *Rents*, where thou lettest most *Lands*? O my *Soul*! Be not thou (of all, be not thou) *ingrateful* to thy God, who hath done thee *favour* above many *millions*, in making thee both *one*, and *great*, and yet requires no more but thy *Duty* for his *Rent*! My *Soul*; Obligated by so many *Bonds* unto thy Maker, detract not a *single* Service, where thou owest a *double* Duty.

Upon thy solemn occasion thou wilt not excuse thy greatest Servants from *attendance*, because the greater they are the greater is thy Honor.

Thou canst not excuse thy self to God, if thy Service *fail*, when it is most for his *Glory*.

And can any Service be *solemn* without a *Publique* Place? or *Meeting* in it without an *Appointed* Time? Can any Place be so convenient as what is *consecrate* to his *Honour*? Or *Time* so fit, as what is *devoted* to his *Service*? The *Temple* then (the *Lords House*) that's the *Place*; and *Sunday* (the *Lords Day*) that's the *Time*. And what *Days* else Holy Church by *Law*, and *Leave* from God, sets apart to his *Worship*.

Exe. 23. 1. 2.
Lev. 23. 1. 2.

Con-

Content not thy self (*my Soul!*) with a *common* place, if thou canst go to a *consecrate*. Where shouldst thou wait on the *King*, but in his *Court*? The *Church* is Gods *Court* (*my Soul!*) There heavenly *Majesty* looks to be waited on, and ever was by his *Saints*, For the *Body* of them to be in one place, and thou in *another* is *Schism*. Be not thou at the *Devils Chappel*, when others are at Gods *Church*. A *Separatist*, how much *Saint* soever he seems, is no better then one of his *Servants*. To be so, out of a *Mind* that all *Places* are *alike* (Even the most *Common*, as good as the most *Sacred*) for Gods *Service*, is *Bestial Heresie*. The Devil himself will not allow such a *Chappel*; Though he chose *Swine* for a *House*, yet never a *Stie* to be serv'd in,

Nor let it suffice to keep Conscience quiet, that thou dost serve God at home, when others worship Him at Church! That's good in its time (*O my Soul!*) when *Sickness*, or *Necessity* confines thee to a *House*, a *Sacrifice* acceptable to God; but else, an *Offering* of an ill and offensive *Savour* to God and Man, like *Meat* out of *Season*. At
other

Lords
House to
be gone to.

Pl. 100. 3.
& 65. 1.
& 89. 5.

Heb. 10. 25.
Jud. v. 19.

Mat. 23.

ther times, it looks like an *Integrity* and *Holiness*, but now like a *Singularity* and *Boldness*. Be not thou, no not in thy *Closet* (Gods *Little Chappel*) when others are at his *greater* (the *Church*.) Thou must not put him to a *Private* Audience, when he hath appointed thee a *publick*. But for him to see thee in thy *Bed*, when he looks for thee in his *Court*: To spie thee at thy *Glass*, when thou shouldst be looking in his *Word*; to be found at thy *Dresses*, when thou shouldst be at thy *Prayers*; To be taking or giving *Addresses* to *Man*, when thou shouldst be making them to *God*: O my soul! When thou wouldst have God to *loath* thee, let such *Postures* of *Prophaneness* appear in thee.

My soul! my soul! Believest thou God hath his Day of *Doom*? I know thou believest; I charge thee then (as thou wilt answer it at that dreadful Day) by no means (unless the *Plea* be just before God) by no means (for these or any such like ends) be bestowed in thy *Chamber*, when others are assembled at *Church*.^{*} All Excuses set aside. See side which *Conscience* dare not avow at that *great Audit*, Behave thy self
more

Heb. 10.

25.

* If Gods
True Ser-
vice be in
the Church;
else it is

not so. See

148 13.

more like a Saint and *Servant* of God ;
be *found* and seen, where they are, in Pl. 89. 8.
the *Sanctuary* !

Dear soul ! If thou dost otherwise,
Where canst thou be better *Found* ? Are
there better *Companions*, then *Saints*
and *Angels* ? Is any greater then *God* ?
Any nobler *Employment*, then to wait
on Divine *Majesty* ? Any happier
Place, then *Heaven* ? Any weightier
Business, then *Happiness* ! Lo ! *they*, and Plal. 74. 7.
this, are *here*. *Saints* *ministring* ; *House of*
Angels *assisting* ; *God* *residing*, *Hea-* *Glory.*
ven *appearing* ; *Happiness* *working* ; Isa. 60. 7.
Heaven in *Figure* is before thee, the Gen. 28.
Gate by thee ; and where is happiness 17.
but in *Heaven* ? Regia Dei,
ipsum cor-
lu Chryl.

What then ? Thinkest thou any too
great to serve *God* ? I know thou Ezck. 46.
art too good to think it, too wise to 10.
believe it. The *Prince* hath his *Pillar* in 2 Chron.
Gods *Temple*. There great *Solomon* 23. 13. &
* *kneels* ; *Constantine*, stands Be- 6. 13.
fore him, Wert thou *Prince*, *King*, * Eccl.
Emperour (never so great a man) Nay, Hist. Euf.
Cherubim, *Seraphim*, *Throne* (ne- de V. G. 1.
ver so great an *Angel*) it would be c. 33.
thy *Honour* to be his *Minister*. And Stans con-
dost thou, a *Man* (no *Angel*) a *Worm* cionem au-
(no *Man*) dost thou disdain on Earth dit : alio-
what renus
gatus

Dan. 7. 10. what they do in Heaven? dost thou
 Apo. 4. 19. despise what the greatest have done on
 Job 4. 18, Earth? Or dost thou pretend *Affairs*
 19.
 Psal. 22. 6. when *Crowns* are no *Excuses*! Nay
 Pl. 127. 1. therefore, *my Soul*, wait on God the
 Pro. 19. 21. rather, that he (without whose
 Pro. 16. 3. blessing all *Designs* are *vain*) may
 speed thy *dispatches*, and prosper thy
Affairs.

But, if thou hast either *Sense* of thy
 Makers *Honor*, or thy own *Salvation*;
 if any *Love* to God or man be in thee;
 if any *Care* of *Piety* or *Prosperity*; if
 not given up to an utter *Neglect* of thy
 own and others worldly and Heavenly
Welfare; I Charge thee, O *my Soul*!
 and recharge thee, take heed and
 tremble to keep others from Church,
 (unnecessarily to wait upon thee at
Home) when thou and they should be
 waiting on God, in his *Sanctuary*. Art
 thou their God, that to attend thy *Will*,
 they must neglect his *Worship*? Or art
 thou the greater God, that thou must
 be served before Him? An *Idol* thou
 mayst be, sure a God thou art not. So
 thou robbest God of his *Honour*, and
 drawest thine into the *Robbery*. O *my*
Soul! Be not such a *Thief* to Hea-
 ven, Do but consider it, and thou
 wilt

wilt condemn it, and never more be guilty of such high *Dishonesty*! Thou must have care that *thou* and *thine* Jos. 24. 15. *House* serve the Lord, not take course to keep thee, and *them* from his Service. The King after Gods own heart, Psal. 42. 4. went with a multitude into the House of God (held not many from it.) Was one of the *holy Round* and *Ring* of Psal. 16. 6. *Worshippers*; not sitting in a *Chair*, when he should be standing before the *Altar*; not with them about him, that should be with him about God! Dear *Soul*! Bring all to heaven thou canst, *Hinder* none from it. And though *Atheism* sit in the *Door* of some Lips, that dare say, *Religion* is but *Policy*; let it not lurk in any *Corner* of thy heart so much, as to think *Piety* an *Impertinency*. A *Ceremony* to be done when there is nothing else to do. No, my Mal. 3. 14. *Soul*! There is no other way to Heaven; and the *Church* is Gods *high* Exo. 5. 17. way. What is done, and not in *Religion*, or *Order* to it, is *Impertinent* all. Rom. 6. 20. Isa. 35. 9. Eccl. 5. 9. And the Lord keep thee, and thine from their *Death* and *Misery*, whose *Conversation* is a meer *Pastime*, and their *Life* an *Impertinency*! 1. Cor. 13. 1. 1. Pet. 2. 11.

As therefore *Philip* had his *Morning*
ing

ning-Memento to tell him he was a *Man*, to keep him from *Pride*; Have thou some *Evening-Remembrancer* to mind thee, the *night* before, the *next* day is for God, to prevent such *Prophaneness*. That by *disposing* thy self to a *timely* rest that *Night*, thou maist have better *Time* and *Spirit* to serve God on his *Day*. Look at *late Companies* then, as *Vipers*, and shake them off, as such. *Wastes* of *Time* (especially holy) work *stings* of *Conscience*. It is thy *Mother's* Counsel, (The *Churches* use) *Saturday* is *half-Holy-day*, that *Sunday* may be *whole*. And sure, the *Devout Mother*, that would have God *thought* on that *Afternoon*, would not have him *forgot* that *After night*; much less *neglected* on the *After-day*. No *my soul*! If thou dost *honor* thy Lord and Saviour, thou must not *despise* his *Day*,
The Day of the Lord.

Lords

Day to be

apt.

Nay, if thou hast any Love to *Religion* thou canst not. For what is *that*, but the *Service* of the Lord, and this but his *Day*; Nay, if thou hast any *Care* of *Happiness*, for what is this, but thy Saviours *Day*? and how *that*, but because set apart to seek *Salvation*? Thy Lord *Christ Rose* this day out of his *Grave*

to.

to *save* thee; and wilt not thou rise out of thy *Bed* to *serve* him? Is that the way to *uphold* an *house*, to pull down the *Pillar*? *My Soul*! if Piety have no *set-day* for her practise, Religion will soon *fall* to *Ruine*. Without that, it will not be *visible* but *vanish* to nothing; and thy *Blisse* with it. For surely; if thou seek God *no Day*, thou wilt *find* him *no where*. And in Heaven every day is alike Sabbath; on *Earth*, to make each day *alike*, is to seek God *no day*. Thou canst not be (as in *heaven*) Every day *holy*; thou must not be (as in *hell*) Every day *prophane* alike. *One Day* therefore in the *Week* is *set*, that *Religion*, and (with it) thy *Salvation* be not *lost*.

And the *First* of the *Week*, is that *One*. As *Ancient* as the *Apostels*; as *Catholick* as the *Church* of *Christ*. *Reverend* for that and to be kept holy by thee, because observed by *All*, All that ever professed the *Name* of *Christ*. And, *my Soul*, thou wilt not *renounce* him! Not be *refractory* to *Apostolick Order*, Not *Contradictory* to *Christian Custom*; nor *singular* to all the *Saints* in the *Catholick Christian World*! This *Day* was ever kept by

—Negligentissime
viverent,
nisi per hæc
præcepta
ad officium
Religionis
inducerentur. Jer.
in Gal. 4.

—Is solus
revera est
proprius ac
Dominicus
dies. —
solâ Eccle-
siâ per
tum orbi
diffusâ.

all

all, and so let it be kept. And as they did, so do thou keep it. For (*my Soul!*) many do not so, not caring or knowing

Second
part.

Col. 2. 19.

How to keep the day of the Lord.

Exo. 16. 23

& 35. 3.

1 Pet. 4. 5.

2 Pet. 2. 13.

For some observe it with great *Superstition*; others shun that with gross *Prophanation*: some bind themselves to such a *Strictness* as they neither do, nor can, nor need observe, because what God requires not; others leave themselves to such a *Looseness*, as they take not like *Liberty* on another day. Betwixt these two *Extremes*, must thou walk warily (*O my Soul!*) Keep it not, as the Jew, a *Sabbath*; nor as the Heathen, a *Bacchanal*. Observe the Day with *Devotion*? keep it, from *Superstition*. Fly from an *uncommanded* strictness; but run not to an *unjustified* Looseness. Take this *Rule* for thy *Guide*; Let *Church Duties* be duly paid; and let not the *House* defraud the *Church*. Those are the *main* Service, These must be serviceable to the *Main*. For it is absurd (*my Soul!*) to think that on one and the same day, thou mayst appear *Saint* in Gods house, and in thy own a *Devil*. Be not *privately* (though piously) employed when thou shouldst

shouldest be at *publick Service*, but when publickly *well-disposed*, be not privately *ill*: This being *more* holy then another day, must not have *less* of thy *Service*: *House* and *Church* then, Both look to this, what other days *confine* to the *House*, this doth in it; and what others do not, in *Church*.

So then, *my Soul*, In the *Church* (Gods *House*) on *Sunday* (the *Lords* day;) *where* and *when* the *King* of heaven keeps his *Court*, and commands thy *Attendance*, fail not on any terms (save just and necessary) fail not to *present* thy self in the holy *Equipage* of a *Servant* and *Suppliant* to the *Majesty* of Heaven. Believe thy *Absence* else, an *Offence* to God thy *Father*, a *Neglect* to Christ thy *Saviour*, an *Undutifulness* to the *Church* thy dear *Mother*, a *Scandal* to Man thy *Christian Brother*, and to those that know thee, and it, an *Example* of ill, and *Encouragement* to Ungodliness.

But when God, by his *Ministers*, sends out *Summons* to call thee to his *House* and *Table* too; Not only to *serve*, but *sup* with thy Lord, O *my Soul*! How wilt thou answer it or to thy self, or thy God, if thou dost not
come?

Lords
Table to
be come to
1 Cor. 11.
20.

Joh. 6. 48. *come*? Lovest thou *Eternity*, and hast
 —Phar. no *Appetite* to the *Bread of Life*? Can
 macum im thou and *Satan* be too much *two*?
 mortalita- Thou and thy *Saviour* too much *one*?
 tis. Ign. 1 Cor. 10. And is not *This*, thy *Communion* with
 16. Christ? that, thy *Separation* from Sin?
 2 Cor. 2. And It, thy *Dis-union* with Satan?
 15. Can thy *Pardon* from Hell be too *sure*;
 1 Cor. 10. or thy *Assurance* for Heaven too
 21. *strong*? And is not this blessed *Sacra-*
 * *Sensum* *ment* the *seal* of thy Pardon, and that
 in minimis *Assurance*? Canst thou do thy Savi-
 minit, in our too much *honour*? Is a com-
 graviori- manded *Commemoration* of his *Love*,
 buspeccatis too much? Is not a Neglect of that, a
 consensum *Scorn*? A sign of his vile Neglect?
 tollit. Bern. 1 Cor. 11. Wilt thou *shed* thy Blood for his *sake*,
 31. that wilt not *drink* his to thy *salva-*
 Mat. 26. *tion*? Wilt thou drink his Cup of
 28. *Gall*, that dost refuse his *Wine*? Wilt
 -ἀρραβώνα thou climb his *Cross*, that dost shun
 ἡ μάστιγις his *Board*? Die for him, that wilt not
 ζωῆς. his *Sup* with him? Be his *Sacrifice*, that
 Damas. dost decline his *Sacrament*? O my
 Luk. 22 9. *Soul*! Where is thy *Love* and *Duty* to
 thy *Christ*, if at his Call thou dost not
 1 Cor. 10. *come*? and what is it keeps thee *away*?
 21. Doth *Malice* glut thy holy *Appetite*?
 1 Joh. 3. 12 This is to leave *Gods*, for the *Devils*
Table. Is thy *Stomach* for some *Car-*
nal

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a Sin
heave
Whe
Man
Boar
Devi
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Church-Duty.

381

nal lusts and Pleasures, and the Pre-
parations for it slack that? This is to
prefer *Mans* bread to *Angels*; Nay,
a *Sinners* which is worst, to the most
heavenly which is better. O my soul!
When God and the Devil, or God and
Man, at once invite thee to their
Board, give not Man (much less the
Devil) thy Presence, and deny God thy
Appearance. No my Soul, without good
Warrant from God under Seal of thy
Conscience refuse not his Invitations
to thy Eternal Welfare, lest he banish
thee his Beatifical Vision for such in-
excusable Negligence; And keep thee
from the Supper of the Lamb, that
hast kept thy self from the Supper of
the Lord. O! wo to thee, my Soul for
ever, if he once say (as for like Neglect
he did) *Thou shalt not eat of my Supper.*

Pl. 78. 25.

I Pet. 1.

12.

Cant. 5. 1.

Luk. 14.

17.

Apo. 19. 9.

Mat. 22. 8.

Luk. 14. 22

Pl. 119. 19.

Pro. 9. 2.

On Gods day then, When his Door
is open be with him, but especially
when his Table is spread. Gods Ordi-
nary is better then the Worlds Feast.
because it feeds to a better Life; But
here, my Soul, are the Dainties of
* Heaven. What infinite Wisdome
and Goodness can provide to feast
dignum voluptates exuperas Cypr: de C. D. Prov. 9.
2. 5.

Joh. 6. 27

* Omnia

carnalium

saporum

dulce-

thee,

thee, till thou art *satisfied* with Glo-
 ry in his *Presence*, where is *Fullness*
 of joy for *Eternity*. O my Soul, where
 * Angels are *Ministers*, be thou one of
 Gods *Guests*. Where Heaven is on
 the *Table*, kneel thou at the *Board*.
 Where Life is in the *Bread*, be thou
 at the *Table*. Think it *Death* and
Exile from God and Heaven, to be
 kept from the *House* and *Table* of the
 Lord.

*spes, salus,
 lux, vita
 nostra—*

Chryl.
 Holy car-
 riage in
 Gods
 House,

Pf. 42. 1, 2.
 & 93. 6.
 1 Cor. 11.
 22.

Ecc. 6. 3.

Job. 2. 20.

Ps. 46. 10.

Ps. 33. 31.

Ps. 33. 31.

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Ps. 33. 31.

Ps. 33. 31.

Ps. 33. 31.

Ps. 33. 31.

Ps. 33. 31.

Ps. 33. 31.

But *Presence* is not enough, if *Car-
 riage* be not Christian; *Holiness* be-
 comes Gods *House* (*Rudeness* is unsuit-
 able) vail thy *Eyes* here with Holy
Modesty; tie thy *Lips* with humble
Silence; shut thy *Ears* to all earthly
Audience; fix thy *Feet* to lowly
Quietness; cover thy *Body* all over with
 religious *Reverence*; yes, and shroud
 thy self under it too. For God sees
 thee, as well as Mans sees it. Here then
 thy *Thoughts* must mind Heaven, and
 thy *Affections* not move Earth-ward.
 On these *Wings* must Devotion mount
 thee to the things above. These be-
 low are the business of *Worldlings*, not
Saints. Admitted into the *House*, but
 banished [the Church. Look to thy foot
 when thou comest into the House of God

Set

Set it
 keep
 (let i
 Wha
 self
 Foot
 Thon
 AEl
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 God
 Hou
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Set it *right* towards Heaven, yea, and
keep it so, when thou art in the house;
(let it not *wander* when it is well set)
What is thy foot (*my Soul*,) Sure thy
self art *one*, the Body * is the *other*.

Foot: Thou must look to both. *Gressum*
Thoughts and *Gestures*; *Affections* and *mentis*,
Actions; *Dispositions* and *Demeanors*; *corporeis*.
both must be look'd to. *Olymp.*
per Synesh.

How dreadful is this place! If Re-
verend, dread to make it *Ridiculous*. *partis.*
Gen. 28.17

Dare not to laugh in Gods Face (Do
not then in Gods Church.) Do not
chat in his Presence (Dare not then
talk There.) Dare not Gaze before *2 Chron.*

Gods Eye. (Let not thine *rove* in His *7.14.*
House.) If *vain* Thoughts, and *soul* *Ps. 110.1.*
Lusts do come, bid them be gone, they *2 Chron.*
are no objects for Gods Eye. *7.6.*

Here, thy Ears must be shut to all *Jer. 7.10.*
Words but Gods. Thy Lips watch *Jam. 4.8.*

from all Speech but Prayers. Thy
Eyes open to no Sights but Angels.

Thy Mind left to no Motions but for
Heaven. God, and that, and they are
there, and thou must do all Reverence
before the Majesty of Heaven. *Lev. 19.*
1 Cor. 10.

Reverence my Sanctuary. Yes, because Thy
Self, O God, and thy Angels are
there with thy self O Lord, *Rude-*
ness

ness is fiter for the *Russians* then *Angels*; (no *Demeanour* for *Saints*.) A rude *Presence* is worse then a plain *Absence*; for that (*my Soul!*) is a *Neglect* of God; this a *scorn* upon him. That to Man seems an *Offence*, this is a *visible* Scandal. Yea, to a *Multitude*; as many as be *congregated* to serve God, and see that *Sauciness* before Him. Better then, *my Soul*, not attend God, then *affront* him, and be out of Mans *sight*, when he is before God, then a *Mote* in his *Eye*, and when he is on his way to Heaven to lay a *stumbling-Block* before him. Plead not *Custom* in *Excuse*! *Saints* never had it, and thou must not use the *haunts* of *Sinners*. Gods *Dues* must not be paid to the *Devils Custom*. Not keeping *Order* in Heaven made *Angels Devils*. Not keeping *Decorum* in the Church will not make *Men Angels*. Before God they *adore*, and *tremble*; Where shall they be that are so *bold* before him? *my Soul*, were it possible for thee to be a *Saint*, (an *Angel*) and *rude*, thou shouldst either never come to, or never keep in Heaven.

Break then the *bands* of such *Customs* as the *chains* of *Death*. Go

1 Cor. 11.

17. & 14.

23, 25. &

14. 25. &

10. 32.

Lev. 18. 30

1 Cor. 10.

32.

Jude v. 6.

Isa. 6. 2.

Apo. 4. 10.

& 5. 14.

Pro. 5. 22.

to *Church*, as to *Heaven*; and *Carry* thy self there, as thou wouldst *Keep* in it. Be *Reverent*, as thou wilt be *Blest*. No *Recusant* to it, nor *Miscreant* in it. If others be, have no more *Fellowship* with them that have no more *fear* of God. That when they go whither the Spirit of *Prophaneness* leads them, thou maist go to *Heaven*.

Psal. 5. 7.

Ezek. 28.

16.

And when to appear at the Holy Heavenly *Eucharist*, O my soul, *Array* thy self with all possible *Reverence* then! Body and Heart, let both *Kneel*, not to the holy *Elements*, but thy *Maker*. For (my soul) when thou a poor miserable wretched, sinful *Creature*, art admitted to *Communion*; (so Near *Communion* with the *Eternal* God, thy *Almighty*, and *All-Holy* Creator) canst thou be too *humble*? Did thy *Face* *Kiss* the Earth; when thy *Knee* doth *Touch* it, couldst thou go too *Low* to a Majesty so *High*? and yet, In this holy *Mysterie* as *Low* in condescending *Goodness* to thee, as *High* above thee in *Infinite* and incomprehensible *greatness*? My soul! They are mad, who making themselves *Co-heirs* with Christ, will therefore *Sit* to keep *Co-*

Carriage

at the

Lords

Table.

1 Cor. 10.

28, 29.

Adora &

Communi-

ca. Aug.

2 Sam. 9.

7, 8.

Pl. 99. 3.

1 King.

7. 27.

- equals* with him. At *Lowest*, He is thy *Lord*. *Man*, thy *Brother*; but *God-man*, thy *Maker*, and thy *Father*. Every *Communicant* is thy *Peer*, but he *King* of all. And his *Table*, not thy *Fellows*, but the *Lords*. *Worship*, not *Fellowship*, is fit for Gods *Board*. In his *House*, thou art in his *Presence*; but *Here*, before his *Chair* of Estate; the *Mercy-seat* of Almighty-Majesty: What? a *Man* of *Earth*, and *Bold*, so bold before the *King* of *Heaven*? Even *Celestial* Spirits cast their *Crowns* down before his *Throne*: shall *Dust* and *Ashes* carry up his *Crest* before him! *My soul*! Thou art better taught by an undoubted *Divine*.
- God is greatly to be Feared in the Council of his *Saints*; and to be had in Reverence of all them that are About Him.
- O Come, let us worship and Fall down and Kneel before the Lord our *Maker*.

1 Cor. 10.

17.

Apoc. 15. 3.

1 Cor. 10.

21.

Psal. 132. 7.

Apoc. 1. 10.

Gen. 18.

17.

Psal. 89. 8.

Psal. 95. 6.

The sum of this Soliloquie is,

God our Common Maker, must have a Publick Service, in Common Prayers and Worship.

Every Man must pay God his Homage: and the greater he is, the greater his Obligation to it.

There must be a place set apart for that Service; and the Church, for it is a sacred place.

As for Holy Duty most fit, so for Heavenly regards; no place out of Heaven is so lovely, and desirable as the Church.

There must be a time set for Holy Assemblies in it, and by Ancient and Universal use, that with Christians is the Lords Day.

As Prophanation, so Superstition must be shunn'd in the due observation of that Holy time.

Its ill to keep our selves from Church (unnecessarily) and worse to keep away others.

If Rude, and irreverent there, as good keep away our selves.

At Communion times, above all, we should be neither Absent nor Rude.

Monday-Soliloquy.

Domestical-Devotion.

O R,

A Soliloquy Inviting, and Enabling the Soul to a Privacy of Piety, and discharge of Daily Duty in secret and Closet-Prayers.

Hear, O *my soul* ! What is required to the *Service* of God. For, as thou dost *know* it in vain, if thou dost not *do it* ; So thou canst not do it aright, if thou dost not know

Joh. 13. 17. *it*. Know then, O *my soul* ,

Pro. 19. 2. As thou art of thy Self, *One*, and *One* of the *World* ; thou dost *Owe*, and must pay Almighty God, the Maker of *Thee* and *It*, a *Private*, and a publick Service. In the *Closet* God must see it, in the *Church* Man must behold it. There, Dear *Child* ! Speak freely for thy Self, to God, be thy own Priest and *Mouth* in secret ; and doubt

not

not but thy Heavenly *Father* will grant and Seal thy *Suits*: But *Here*, let thy * *Mother* speak for thee, and Her * *The Church.* *Priest* (Gods Lips) be thy *Mouth* un- *Mal. 2. 7.* to Almighty God. The Closet, is thy *Particular* Church, but the Church the *common* Sanctuary. For Gods sake then be *Reverent* there; but here, both for *Mans*, and *Gods*.

Neglect not *Dear Soul*, neglect not thy *Daily* Sacrifice. *Morning* and *Evening* offer up thy service to Almighty *Ps. 55. 17.* God.

Open the *Day* with this Holy *Key*, that the blessing of the *Light* may be upon thee; *Shut* up the *Night* with the same *Key*, that the curse of *Dark-* *Psalm, 4. 9.* *ness* do not seize thee! Dare not to *eat*, nor *stir*, till thou hast *Prayed* thy *Passe* from Heaven, lest *Mischief* meet thee before night, and hale thee to thy *Grave*: Do not dare to *Rest* or sleep, till thou hast begg'd thy *Pardon* for the guilts of the day, lest *Judge-* *Luk. 12. 20* *ment* surprise thy soul before the *Morrow*.

My soul! These are thy *Visits*, and *Entertainments* of Almighty *God*: and do not (O do not) to *Give* Man his, *Neglect* Gods *Visits*. He is the

Greatest Person, serve him therefore *first*. Be not guilty of that *Rudeness* to thy heavenly *Father*: which thou abhorrest as *Uncivil* to a *Noble* Person; Let *Him* stay and wait for thee, whilest thou *Entertainest* thy self with some *Sorry* one.

Leave not a *Prince* to go to a *Peasant*. (Thy *Prayers* and *Addresses* to
 Isa. 40. 17. Almighty God, to *Entertain* any earth-
 Job. 34. 19. ly one whatsoever:) Alas! *My soul*!
 Ps. 91. 11. In Comparison of the *Mighty* God, the
Greatest man is not so much as a *Peasant*
 to the *Mightiest* Prince!

When thou art with God, *Angels* are with thee (O my *Soul*!) And do not turn thy *Back* on *Angels* to go to *Men*, though *Saints*; and much less to such as appear in sinful shape, like *Devils*.

And though thou be no *Priest*, nor professed *Recluse*, bound by *Canons* to *Set hours*; yet, *my soul*, thou shalt do God and thy self but right, to *Set* and keep some *Set-Times* of Devotion.

Thou canst do so much for thy *Bodily Health*, thou shouldest for thy *Souls*! Observing that *Rule* brings better health for a *Time*; but keeping this *Order* makes healthy and happy for
Ever!

Ever! And if thou dost (as thou mayst) observe thy *Physicians* Prescripts, my *soul*, thou must not neglect *Diviner* Directions. Their best end is, that the *Body* may be more *Servicable* to the *Soul*; but the *Aim* of those better, that the *Soul* may be most *serviceable* to Almighty God.

And if thou dost resolutely *Set* and observe thy *Hours*, who will disturb thee? Even the most *Prophane* will not for *Civilities* sake, and the *Religious* will not be so *Prophane*. And if any should offer such an *Irreligious* Incivility to thee, do not thou, by suffering it, do as much to thy God! *Cursed* is he that makes thee neglect thy *Maker*; *Cursed* thou, if any *Person* or *Thing* whatsoever, make thee *Guilty* of that *Neglect*!

My soul! For *Honesties*-sake, thou wilt not break thy promised *Time* with Man; for *Religion*-sake, do not break thy *Set-Hours* with God.

And though God tie thee not precisely to such *Set-hours* of the *Day*, yet shalt thou do well to let Religion *Bind* thee to the best times of his *service*; And the *Morning*, when thy *spirits* are most *Fresh* and *Unsullied* with

Pfal. 63. 1. *Worldly* thoughts and affairs (as for *Studies* so) for *Devotions*, is doubtless *Best*. And the more *Early*, the more *acceptably*, dost thou make thy
 Ps. 130 6. *Devout appearance* before *Almighty God*!

But not so, if most *Late* at Night.
 Mal. 1. 14. That, is to give God the *Prime*; this, the *Dreg* of the *Day*; if when thou art *sleepy*, and shouldest be in *sleep*, and hast no more ways to spend and pass thy time thou dost give the *Relicks* to thy Prayers, and bestow thy *Broken Minutes* on thy *God*.

My soul! The Religious *King* did rise at *Midnight* to say his Prayers to God; But did not sit up till *Midnight*
 Ps. 119. 62. *Ravelling* out his time on *Toys*, which should be wound up in his *Prayers*. To
 Rom. 13. 13. be on thy *Knees* when others are in their *Beds* (to break sleep for *Devotion*) is *Pious*: but (if not so) its good when others are, to be on thy knees, that thou maist take *strength* to thine, by a *concurrence* of others *Prayers*! *Extraordinarily* that; but *Ordinarily*, thou must do, this. In the *Evening*, and *Morning* and at *Neon* will I pray, and that *instantly*. Observe it, *my soul*! He doth not make his *Morning-Prayers*
 Ps. 55. 17. at

at Noon, and his Evening at Mid-
night, and Instantly always, sleepily
never: The *Time* which God and Na-
ture have set out for bodily rest, is best
for sleep. Thou stealest from it, if (*due*
time neglected) thou take of *that* for
Devotion.

Yea, thou dost commit a double rob-
bery, on God, and Nature! Him thou
robbeest of his devotion in due time;
and her, of her *due time* of rest, to
Pay God what thou owest him. And
the *Coyne* is scarce current in which thou
makest thy payment; because it wants
both metal of Spirit, and stamp of
Gods allowed time. Job. 17. 12.
Rom. 12.
1. Cor. 3. 16.

Be then devout daily (*dear soul!*)
and observe due seasons and hours
for thy Prayers to him, to whom thou
owest thy self and Life, every mo-
ment: and so thy *Private Duty* is
discharged to God. And the better
the more *Private*. Some affect *Osten-*
tation, and their Prayers in the *Closets*
look as publick as a *Pharisees* in the
Market-place; as if they did rather
act, then say their Prayers; and ra-
ther played, then performed a part of
devotion: But so God see thine, no mat-
ter if no man Know it. It looks more

Sincere, if it be more Secret; and so much more precious, as it is more sincere. What thou canst then avoid that, let those, who would have Man Reward them, have Man See them.

Mat. 6. 6. *But thou, when thou prayest, enter into thy Closet, and when thou hast shut thy door, pray to thy Father, which is in Secret, and thy Father, which seeth in secret shall reward thee Openly.*

The Sum of this Soliloquie.

Psal. 86. 7. *God is Singularly God of me, as Universal*
 and 50. 7. *versally of the World.*

and 118. 28. *For this, I owe God a particular service.*

There must be sometime Set for that payment.

1 Chron. 16. 40. *Evening and Morning are Best Hours to be set.*

1 Thel. 5. 17. *Time Set to God, must not be Broken by Man.*

Pl. 76. 11. *Noon and Midnight are not Gods Morning and Evening.*

Tuesday

Tuesday Soliloquie

Perpetual-Service.

O R,

*A Soliloquie directing the Soul
in those Duties, which must never
cease whilst we Live, if we will
be happy when we Die.*

SEt-hours of Devotion do well
(O my soul) but that Service is
not all. To give God *Two* a
day, and Spend *ten* at thy pleasure.
The truth is, *Two* are set apart to
Pray, that we may spend *all* in his *Matth. 7.*
Service. Which if we do not as well *Prov. 26. 2.*
Endeavour, as Pray to do, we do but
Mispend those *two*. For, my soul! Thy
Prayers, are but Mockeries of Almighty
God, if thou hast no care as well to
Do as Say thy Prayers! Observe then
some Hours for thy Devotion, but all
Time, in thy Conversation. The Eter- *Luk. 1. 25.*
nity which God will give, and the
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Do as *Say* thy *Prayers*! Observe then
some *Hours* for thy *Devotion*, but all
Time, in thy *Conversation*. The *Eter-* *Luk. 1. 25*
nity which God will give, and the
goodness which preserves thee every
Moment,

Luk. 1. 75. *Moment*, will not abate a *Minute* of all;
 Act. 26. 7. for this thou owest him Service, *All*
 the days of thy life, Every *Hour* of
 Deut. 19. 9. the day, Every *Minute* of the hour.
 Deu. 6. 13. Thou must do him *Honour* at *some*
 & 10. 12. Times, *Injury*, at *none*; *Kneel* at *Times*
 2 Tim. 1. 5. before him and *Pray*, but *Offend* and
 Act 24. 16. *Provoke* him never, *My soul!* *Keep-*
 2 Cor. 1. 12. *ping a good Conscience* is doing *Him*
 Rom. 12. 1. This service. In all thy *Ways* then
 Deut. 8. 6. *study* thou to keep a good Conscience,
 Ps. 119. 5. That is, a *Conformity* betwixt *His*, and
 Prov. 3. 6. thy *Ways*! His *Will*, and thy *Life*;
 Heb. 9. 14. His *Laws*, and thy *Courses*.
 Ps. 119. 5. 6.

Pro. 4. 23. And since thy *Thoughts*, *Words*, and
Deeds, are the three *Courses* of thy
 Life, how they are to be *Run*, Take
direction by his *Laws*.

And let *So'lomon* (that Great and
 Wise King) teach,

1. *The Government of thy Thoughts.*

[*Keep thy Heart with all diligence.*]

A *Little* will not serve: All is little
 enough. For thou canst not keep *Hand*
 or *Tongue* without this. Their cour-
 ses being *Rivers* that *spring* in the
Heart. Out of the Heart proceed evil
 Thoughts, Murders, Adulteries, For-
 nications, Thefts, Fals-witness, Blas-
 phemies. Ill words, deeds, thoughts all

Math. 15.

19.

flow

flow from the heart; The *Womb* of wickedness, the *Nest* of evil; No *Psalm* 7. 15. *Birth* no *Bird* without it. With all diligence then, look to it. Since the *Tri-* *Job* 15. 35. *plicity* of all ill is from it; a *Double*, a *Treble* Watch be ever over it. Watch then, my *Soul*, that no *Ill Thoughts* lodge in it. Come they may, they will (by force of *Temptation* or *Corruption* Jer. 4. 14. on) but *Stay* they must not. If the *Gates* of *Sense* let them in upon thee; do not *Board* them, do not *Bed* them, *Consent* not to them, *Delight* not in them. Thoughts are like *Birds*, they come as *swift*, and fly as *high*; their *Hovering* thou canst not hinder, But their *Nestling* thou mayst: If of an ill feather, thou must. Suffer them; and they will *Hatch*, *Fledge*, and *Fly* A-Deut. 14. broad, out of tongue or hand, in *Words* 11, 12. or *Deeds* of wickedness.

If then *Flesh* or *Devil* bring an ill thought into thy *Heart*, *Wandering* or *Wicked*, to *God* or *Man* (any way *Ill*,) do thou forthwith *Frown*, and *Turn* it out. Bid it not *Welcome*, but *Avant*. And if that will not *put* it, *pray* it, *away*. *Groan* to *God* under it, that He may *Remove* it. And if yet it will not *Go*, *Job* 33. 23. Call in *Help* from *God* against it, Seek *Ghessly*

Ghostly Counsel about it. *My soul!* If an *Infant* thought grow too strong for thee, if it grow *Man*, how will it *Master* thee? Cry out then at *first*, and *Call* in more strength then thy own to drive it from thee.

And because it is so hardly got *Out*, if once let *In*; therefore watch what thou canst to keep it out. See to the

Mar. 1. 13. *Cinque-ports*, and at every *Gate* of sense
37. set a *Watch*: And the *Eyes* and *Ears* E-
Plal 119. specially, as the *principal* Gates. *David*
37. had never had so much as the *Thought*
Job 31. of *Adultery*, had he looked better to his
1. 7. *Eyes*. Nor would the *Whorish* woman
Prov. 4. 25. have come into the *Young* mans *Heart*,
& 17. 4. had he kept her out of his *Ears*. At
2 Sam. these *two* gates *Adam* was *taken*, and
11. 2. Mankind *Lost*. Nor is the *Fort* of the
Pro. 7. 21. Heart (almost) ever got, till we give up
Gen. 3. 16. those *Outworks*. Gazing on *temptation*
Nec potest *and* *Listening* to the *Devil*, is the Over-
arx mentis throw of *Man*. For if the *heart* be gon,
capi, nisi all is lost. As the *first* thing which lives,
per portas, its the *Last* which dies, as well in *Spi-*
hostilis ir-ritual as *Natural* Life. If that then be
uat exer-
citus. (Hier.)
Prov. 4. 23. *Departed*, thou art a *Child* of death:
For out of it are the *issues* of *Life*. Above
all keeping then, *Keep* thy *Heart*.

Yes, and keep thy *tongue* too. As
thy

thy Life, Look well to thy Tongue.

(2.) *The government of thy words.*

It is S. Peters Transcript of King Davids proclamation,

Who is the man that would live long & see good days; let him keep his tongue from evil, and his lips that they speak no guile. Ps. 34. 13.
1 Pet. 3. 10.

It is Unruly, and apt to Run to Evil; a Bridle therefore thou must have for it. Jac. 3. 2.
Jac. 1. 26.

And what is that? Surely Gods Law, is a Bit; His Threat, a Curb; thy Resolution, a Rein (all make a good Bridle.) Pro. 4. 24.
Psal. 12. 3.

The Bit is in every Mouth, the Curb in every Ear, the Rein should be in every Heart. If the tongue go against Law, it must come to Judgment. Even Words must be accounted for: If Vain; thou must answer for their Jude v. 15.
16.

Idleness; The Judge assures it. If Vile, then thou must look to answer for their Mar. 12.
37.

Idleness; the Judge pronounceth it. Job 6. 26.

For, By thy words thou shalt be justified, and by thy words thou shalt be condemned. Though but Wind (as they blow from Holy or Unholy Spirit) they Waft to Heaven or Hell. My soul look to it: Life and Death are in the Power of Prov. 18.

the Tongue. This made David rein his in. I said I will look to my ways, I will take heed that I offend not with my Psal. 39. 1.

tongue.

tongue. He will keep it as with a Bridle, He said he would, he Resolved it should be so. He did not Bite it Out, as the young man did his tongue, to save his

* Apud
Hier.

Psal. 51.

15. & 71. 8.

Conscience*; but In he did, and so must thou. My soul, thou needest not be so Severe. It's the Trumpet of Gods Honour, the Organ of his Praise; (His

Psal. 29. 9.

Servant and Sanctuary must not be Mute) Do not then Ruine, but Rule thy tongue; Bite it then in; and (if need be) Bite it, but not out. And the Rein will be more easie, if the Heart be well

Matth. 12.

34. 35.

Ruled, For, Out of the abundance of the heart the Mouth speaketh [Good or Ill, as it is stored with Grace or Wickedness] Where no Restraint of ill thoughts, there will be Liberty for Words. For what are Words, but Born thoughts? and what are Thoughts but Conceived Words? misconceptions make mis-shapen Births.

2 Petr. 2.

18.

Seest thou not, O my soul! How Unchast hearts have Tongues full of Filthiness? And a Stews is in the mouth

Jud. v. 13.

when a Whore is in the heart? have not Prephane hearts, Tongues full of Ungodliness? A Hell in the mouth,

Matth. 12.

34.

when the Devil in the heart? have not Uncharitable hearts, Tongues full of

of *Slanders*, and *Censoriousness*? A *Pro. 33. 14.*

Knife in the *Mouth*, when a *Butcher* & 24. 2.

in the *Heart*? Do not *False Hearts* fill

Tongues with *Lyes* and *Deceitfulness*? *Hos. 9. 8.*

A *Snare* in the *Mouth*, when a *Fowler* *Jer. 9. 5. 8.*

is in the *Heart*? Do not *Proud Hearts*

fraught *Tongues* with *Scoffs* and *Dis-* *Ha. 57. 4.*

dainfulness? An *Ishmael* in the *Mouth*,

when *Lucifer* in the *Mind*?

No Ruling thy *Tongue* then, without

Governing thy *Heart*. Yet thou art

Ruin'd, if it be not *Rul'd*. *Wickedness*

was the ruine of the *World*. And the *Gen. 6. 12.*

Tongue (*Unrul'd*) is a *World* of wick-

edness. *They set their mouth against* *Jam. 3. 6.*

Heaven, and *their tongue walketh*

through the Earth. But do not thou

thine. *Blaspheme* not, *Curse* not, *Swear*

not, *Speak* not what is *Ill*, or *Mean*, of

God: that's to set thy *Mouth* against 2 *Kings*

Heaven, and thy *Darts* against it do 19. 22.

but fall on thy *Head*. Nor give thy *Psal. 52. 5.*

Lips leave to do all *Mischief* to man;

that's for thy *Tongue* (like the *Devil*)

to *Run* through the *Earth*. *Mischieve* *Eze. 22. 3.*

not his good *Name*; Its to *Murder*

more then his *Life*. Dost thou cry out *Prov. 18. 8.*

of a *Wound* in thine, that dost *Murder*

another's? Doth not that very *Outcry*

Condemn thee of that *Murder*? And

is

is it not justice (both Gods and Mans)
 that thou shouldest suffer *slander* that
 Jam. 4. 12. *Dost* so much? and for thy *Murther*
 go away with some *wound*? *Murther*
 not anothers *Soul*, more dear then his
Name. An unjust *Condemnation* makes
 Mat. 7. 2. a *Murther* of the *Execution*. Keep
 Rom. 2. 12. then from *Censure*, that thou commit
 not *Murther*. Be not thy Brothers
Judge, lest thou give thy own *Doom*. For
 (my soul) if thou dost the *same*, or like
 to what thou *Condemnest*, his *Doom* is
 Rom. 2. 3. *Thine*. Nor wilt thou escape mans
 more then Gods. For Observe it;
 great *Censures* are greatly *Censured*.
 Have then thy self to the *Bar*, before
 thou *Sentence* another; and thou wilt
Acquit him to *save* thy self; or *For-*
bear him, that thou maist *escape* the *Bar*.

But do not *Murther Mankind* (if
 thou wilt *Man*) *Communication* is the
Band of it, *Truth*, the *Tye*, *Lies*, lose it:
 AEs 3. 4. *Lies* are great *Wounds* to *Conscience*,
 Hos. 4. 1. 2. (they rise directly against it) and the
 Joh. 8. 44. very *Death* of *Society*, they do plainly
 overthrow it. The *Bane* and *Blot* of
 man. They make his *Mind* * *Adulteress*,
 and his *Words* *Illegitimate*; *Bastards*
 begot by the Devil, upon the *Heart* of
 Man. He is their *Father*. Speech from
 the

Sermo
 concipitur
 in adulte-
 rio.

the *Mind* is the Natural *Issue* of words (Minde and Tongue are as *Man* and *Wife* for that *Issue*,) but *Against* it, is a *Child* without a *Husband*, out of Marriage, *spurious*. And therefore no *Heirs*, Rev. 22. 15. & 21. 8. (cast out of the *City*) no heirs, except the *Devils*, to a *portion* in his lake of fire.

And rightly that; In the *fire*, because a *Fire-brand*. Yea, so *my soul*, Every Jam. 3. 8. ill Tongue is. A *Fire-brand* of *Satan* in Mans *Mouth*, which sets all the Body Pf. 120. 3. on fire, and Burns the *Soul* with it; sets the little *World* on fire, yea, and Great *One* too. *Kindled* from Hell, and *Burning* for it, and to it.

Dear Soul! Save thy self from this Pf. 141. 3. fire. Pray Gods *Watch* over thee; *Set a watch*, O Lord, before the door of my *Lips*! And do thou set a *Lock* upon it, Pf. 39. 12. hold it in. It will *Trip* and *fall* if it do *Run* out. Impossible it is, to speak Pf. 140. 8. Pro. 10. 19. *Much*, and *Well*. *A man* full of words cannot *prosper*, because he will *Err*. If *Dinah* *Gad* without *wit*, she will not return without *shame*. For the Tongue to be a *Vagabond*, is the way to prove *Prostitute*. Besides therefore Natures *Barrs* (Lips and Teeth) put on it the *Lock* of reason, and shut it up in *silence*, so shall it be kept from *Much* ill;

ill; and let *Grace* keep the *Key*, so it will be kept from all. That will make it, and thee both *Perfect*; Because, thy *Tongues Rule* argues thy *Heart* in *Obedience*; and that, *Thee*. The *Hand* being more easie to rule, then the *Tongue*. And those *Three* are all, *Hand, Heart, and Tongue*.

Ps. 37. 27. *Hand then is One. My soul!* Thou must look to it too.

Act. 24. 16. *(3) Government of thy Works.*

Matth. 22. 10. And canst not better, then as *David* directs it; and that is.

Matth. 23. 45. *Eschew evil and do good and dwell for evermore.*

Matth. 22. 21. Do no *Impiety* to God, nor *Injury* to Man; and thou dost no *Ill*: Do what he *Commands* for himself *First*,

Mat. 7. 23. and for man, *Next*. And thou dost *Good*. Observe it (*my soul*) as a *Plau-*

Jac. 2. 11. sible, but damnable *deceit*: An *Inno-*

Heb. 13. 18. cence from ill, will not serve with a

Acts 23. 1. *Negligence* of good. As thou maist not

Eze. 18. 6. Be wicked, thou *Must* be godly. As no

Pro. 23. 29. *Wrong*, thou must do, *All Right*. And yet a *diligence* in good will not dis-

charge without an *Innocence* to ill; As thou must be *Just* and *Religious*, thou must not be intemperate and *Sacrile-*

gious! Indeed thou art *Neither*, if not both.

both. For the *Law* (Gods *Way*) is for both; and *Conscience* (Thy *Guide*) Jam. 2. 10 looks at his *Law*. Thou mayst no more *steal* thy Neighbours *Bed*, then his *Cloak*; nor *take* away his *Goods*, then his *Life*; Thou mayst no more *kill* thy self at a *Table*, then a *Duel*; and mayst *Plures* as well *Kill* as *Starve* thy self. Nor *negat crampa* mayst thou more *Eat* out of *time* then *measure*; nor deny thy self due *repose* then *repast*; nor do it to others more then thy self. For, this is all one, to *Distemper* the *Body*, and to *Destroy* it. And though the *Body* be but thy *Servant*, it's too *Good* for thee to *Kill* it. Indeed thou dost so much *Wound* thy self, and *Lame* thy business, as thou dost *Hurt* it. Away then *my soul*! Away as with a *Gluttons Board*, and *Wantons Bed*; so with *Untimely Foods* and *Sleeps*, if thou lovest either *Health* or *Heaven*: Thy *Diseases* become thy *Vices* by a wilful *Negligence*, and Soul and *Body*, Both full of *Diseases*.

Nor may'st thou use *God* worse then thy *Self*, Thou must no more *rob* Him of his *Goods* then his *Glory*; nor of his *Service*, then his *Goods*. Nor shoul'st thou more *Spaul* on His *Name*, then *Spit* in his *Face*! In a word, To *Love*, is

Mal. 3. 9.

Psal. 29. 1.

Ex. 20. 7.

Lev. 24. 16

to do all thy *Works*. For then, thou
 Rom 13.8. wilt do *God* right first, and thy *Self*
 1 Tim. 1.5. next ; and thy *Neighbour* next thy self,
 and that's *All*. All, that either *Law*,
 or *Gospel* asks. For all is but,
 Tit. 2.12. To live godly, and righteously, and
 soberly in this present world. And as
 Mic. 6.8. love is (in sum) all that ; so *Charity* is
 Rom. 13. (in short) all *Love*. God himself makes it
 10. Chief of all. He will have *Mercy*, and
 Mar. 9.13. not *Sacrifice*. He gives it *Place* before
 & 5.23.24. *Piety*. He loves thy *Alms* before his
 Heb. 13.16 *Offerings*, and had rather see an Empty
Altar, then an unreconciled *Brother*.
 Nay, for *Gods* sake to do man good, is
 Phil. 4.18. to make a *Sacrifice* of *Mercy*. A most
 sweet and acceptable *Sacrifice*, and
 most *Honoured* *Piety*. No marvel then,
 Pro 3 27. if it take place of *Justice*.
 Deut. 15.7. The truth is, it is a *Piece* of it, and
 Ps. 112.9. so *Principal*, that in the Holy Tongue,
 נָתַן one word speaks Both. * *Alms* are
 Mat. 5.7. *Debts* to the *Needy*, by his *Law* who
 Lu. 11.41. is Lord of *thee* and *thine* ; and the *Pay-*
 Dan. 4.27. *ment* so good, as procures from him a
 Match. 25. General *Acquittance*, though but a
 34.35. particular *Duty*. Nay, not a *Cancel*
 Pro. 19.17. onely of the *Debt*, but a *Crown* to the
Debtor. And wonder not at it, O
my Soul, since it makes thee *Creditor*

to thy God, and *Benefactor* to thy Sa-^{Maith. 15.}
viour. As if (as all is *Nothing* with-^{4.}
out) *Nothing* well *All*, with *Charity*,^{1 Cor. 13.}
the chief of all.^{23.}
^{1 Joh. 3.}

As then it is in thy *Power*, shew it :^{25.}

Abate something of *Back* and *Belly*,^{1 Cor. 16. 2.}
rather then have *Nothing* in thy pow-
er. With those *superfluities* provide the
poor of * *Necessaries*. Did they give^{*} *Super-*
their *Ear-rings* to make a *God*? Wilt^{flua divi-}
thou quit nothing to *save* a *man*?^{tum neces-}
shall all be *Lavished* away, that should^{saria pau-}
be so *Laid* out? All to *vanity*, *Nothing*^{perum.}
for *mercy*! O, *my soul*, Tremble to^{Eph. 4. 28.}
think how such *Accounts* will pass at^{Exo. 32. 3.}
the great *Audit-day*. If thou canst at^{Job 31. 9}
once *Discharge* thy self, and *Oblige* thy^{Ezek. 16.}
God; why dost thou *Bind* over thy^{49.}
self by such *Actions* of waste, to answer^{Phil. 4. 17.}
Divine Justice, at the Dreadful *Day*^{Luk. 16. 2.}
of Judgment? *Dear soul*! Read and^{Math. 19.}
Avert the *Dooms*, thou canst not *An-*^{21.}
swer it. Yea, see it in *Execution*, and^{Math. 25.}
quake to see it. *Dives*, that would^{42.}
not give a *Crumb* of Bread hath not a
Drop of Comfort. How much bet-
ter had it been to have Fed *Lazarus*,
then *Fared* so deliciously? To have gi-
ven *Alms*, then received *Torments*?
not to have spent so much on the
Flesh,

Flesh, rather than End in *Fire*? Dear *soul*, be thou more Devoted to *Charity*, let that never be thy *End*! Look to all, but to that above all thy *Works*, as thou dost unto thy *Words* and *Thoughts*.

Heb. 13.

18.

Pf. 119.6.

This *my soul*, makes thy *Conscience* good, and thy *Service* great, when it takes care to Keep all thy *Ways* right. Indeed it is that (then which nothing is more precious) to give thy *self* a Holy *sacrifice*, unto his *service*, Nothing is desired more.

Rom. 12.1.

I beseech you therefore brethren by the mercies of God, that ye present your bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable Service.

The Sum of this Soliloquie.

Pf. 48.13.

God being our God, even unto death, must be served all our life.

Our Conscience of all our ways, is His Perpetual Service.

To look to Thoughts, Words and Deeds, is to have care of all our ways.

(1.) *The heart must be strictly Kept because the Spring of all ill is in the Heart.*

First

First Motions must be repel'd, and the Senses well watcht, if we will keep the Heart.

Eyes and Ears must be chiefly watcht, of all the Senses.

2. The Tongue must be bridled, as we love our life.

Gods Law, and Threat, and Mans Resolution make a strong Bridle.

The Tongue will be easily rein'd, if the Heart be rul'd, and hardly else.

It will fly out, if God keep not the Door of the lips.

Taciturnity is a good Lock to keep it in.

3. The Hand must be bound from ill, to Good.

*To God and Man it must do no Evil, **Ac. 24. 16.** but all Good.*

True Love performs all.

Charity to Man, is by God accounted as the Principal, and Total of Love.

If we have to spare, we must spend; if not, pinch rather than want to lay out on Works of Charity.

Wednesday-Soliloquy.

Remora's or Hindrances in Religion.

O R,

A Soliloquy shewing the Soul the Errors and Dangers in the Wayes of Godliness, and how to avoid them.

MY Soul; to keep thy self continually serviceable to thy God, is a great and hard Government; More to rule

Pro. 16. 32
& 25. 28.

thy little, then the greater World: but will be eased by some helps which are to be had; If thou wilt avoid what hinders, and observe what furthers thee in the way to Heaven. And if thou dost survey all, thou wilt see, that false Principles, bad Customs, vile Companies, vain Scruples, and Ghostly Negligences, are principal Bars and Hindrances! Conscience is Gods Clock, to teach thee how to know and spend thy time in his Service, but given thee to keep: If then the Wheels be ill that move it, or Dials false that guide it;

or

or it kept foul, or thou forgetful of it, how should the *Motion* possibly be rectified, and it go right? And (*my Soul*) Principles and Habits, are the *Wheels*; Examples, *Dials*; Scruples, *Dusts*; Rests, *Forgettings* of it.

Mind and *Will* are the *Wheels* on which humane *Actions* move; Ill Principles, and Habits spoil the *Wheels*. And (of many) as the very *Pests* and *Perversions* of all regular life, Eye these : as,

1. Ill Principles:

1. *To think thy self Good because thou seest others Worse.* For so there shall be but one man bad in the World, to wit, the worst. Nay not one, because be he never so bad, the Devil is worse. Rather, Judge thy self Eph. 2. 3. bad whilest thou seest a better, because by the grace of God, didst thou equally Eph 3. 8. pray and endeavour it alike, thou mightest be as good: By leave of that thou maist be very nought. That Principle therefore is bad. And no better,

2. *To think thy self not bad because particularly good.* So Abimelech had been as good, as Abraham. God Gen. 20. 6. knows he did not adulterate Sarah (*Act* or *Thought*) For that his heart was

Pf. 119. 6. *upright*. Yea, but if it *encline* or *lean* to any Ill, the Heart is not *right*: for
 2 King. 10. then (since there is some *Sin* which E-
 31. very one *hates*; because a *Contrariety* of Sins, and some he *loves*) the World (which hath *many*) would not have one Hypocrite: And since no man is *universally* Ill, there should not be
 Mat. 5. 46. one *Sinner*. I may walk in the *Dark* by that, and therefore it is false *Light*. So is it,

3. To think my Life good, if my Heart be honest. (If my life be not according to my Heart.) Saul then needed not be converted, for he did *blaspheme* and
 1 Tim. 1. 13. persecute, from an honest Heart. And
 A& 29. 9. Huzza should not have been smitten,
 2 Chron. 13. 9. 10 for he meant well, when he did ill, in staying the Ark. A wrong Meaning mars a good Action; a right makes not a good Conversation. Not to be Hypocrite, is good; and so it is, not to be Prophane. Not to shew more good than I am, is Good; but not to be less good than I should be, better. So then if I think as I should, I must do as I think. Else as doing contrary is damnable Hypocrisie; so doing less is Inexcusable Negligence. Yea, a bad
 Jam. 4. 17. Tongue or hand, where the Mind is good

good becomes more *Inexcusable*. So then to think is Error. And so it is,

4. To think my self good, because godly by *Fits*. Why? Every man is so; When the *Fit* is on him, *Pharaoh* himself is a *Saint*; will confess, pray, promise any thing. Whilest the *Plague* is warm, his *Iron-Heart* melts; but if that be over, as *hard Iron*, as ever. A *Saint* is *Gold* for Substance, the same in, and out of the *Fire*. A *Miscreant* sometimes will be a *Saint*; a *Saint* never *Miscreant*. Under the *Cross* he may be more tender; At a *Communion* more devout; Never debauched and obstinate. A *Habit* of strength (not a *Fit*) makes a healthy man; A *Constancy* of good carriage (not an *Act* now and then) makes a holy one. We shall be judged by our *Wayes* (not our *Steps*.) So to Think then and do, is damnable Error. And

Exo. 8. 8.
& 9. 27.
& 10. 16.
Exo. 14. 4.

1 Pet. 1. 7.

2 Cor. 11. 15.

Act. 24. 16.
Ezek. 7. 3.

5. To think my self good, because my Belief is *Right*. If so, the Devil will not be wrong. He believes there is a God, and Christ his Son, and the Saviour of the World (so far a Christian, most Orthodox in his Faith) but hath Hate to God, and Rage to Christ, and so in an ever damned Condition, because inveterate Ill in his Course. A good Be-

Jam. 2. 19.
Luk. 4. 41.
Mar. 5. 7.
Act. 16. 17.
2 Pet. 2. 1.
Apo. 13. 9.

1 Tim. 1. *lief and Life, both, make man Good. A*
 5. 19. *Rightness in Religion and Conversation,*
 Job 1. 8. *Perfect a Good man. Believe my self a*
 2 Cor. 11. *Cherubin and Live not a Saint, I am*
 14. *but a Devil; To my Phansie an Angel,*
 Tit. 1. 16. *but in Gods Eye, a Fiend. My own*
Eic^c, but Gods Reprobate. The Prin-
ciple is Damn'd which cheats the Soul
of Heaven (if believed ;) And so it
doth Thousands.

6. *To think, the Soul well, if Ab-*
solv'd of her Sins. (If I Sin in Hope of
Pardon, and after Fall againe into Sin.)
My Soul! Where Confession is Most
Used, Souls are thus much Abused. But
Blesse thy self from that Errour. Do
not thou so much abuse thy self. To Sin
 Deut. 19. *in a Presumption of mercy, is not the*
 19. *way to Pardon, but Judgment. Nay,*
cuts off all hopes of Pardon, because
to be left to the Judg without the Plea
of an Advocate. For that, is Mercy,
which thou hast Abused, and so thou
wilt have Justice without Mercy, to
 Rom. 2. 4. *Extremity; for Offended Justice will pu-*
 5. *nish nothing more then Abused Mer-*
cy. And if God do not give thee Pardon,
the Priest cannot Seal it. For what he
 Joh. 20. *doth is In the Name, and, By the Order*
 21. *of God, whose Keys he carries, not to do*
what

what he *Will*, but *Should*, in His house. Mat. 16.

My Soul! When Gods *Minister* duly *absolves* thee; *himself* Pardons thee; but if thou *Steal* thy *Pardon*, thou gettest it not *Duly*; and if thou *cancel* it after it is got, as good not get it. And to *Pretend* Penitence to such a purpose, and *Presume* to offend, before and after such a Purchase, is first to *steal* a pardon, and then *cancel* it. To make Gods *pardon*, a *patent* for Sin is ill. And,

7. To think *Practice of Piety* belongs to the *Cloister* and *Clergie*. Their *Obligations* may be *More*, but thy *Duties* ore no *Lesse*. If a *Man* (whoever, or how, or wherever thou livest) thou Owest thy God the *Essential Duties* of *Piety* as thy *Maker*, *Preserver*, and *Redeemer* too (by the *Greatest Obligations*.) And for this (*Whosoever* thou art) must be a *Priest*. (A *Priest* to *Offer* God that *Sacrifice* :) And *Wherever* thou art, must have a *Cloister* (Place and time to *sequester* thy self) from the *World*, to his *Service*, Though not *Religious Votaries*, all must be *Religious*. That belongs to all.

My Soul! thou hast seen *seven Guides* which mislead *Millions* out of the *Way*

Apoc. 1. 6.

1 Pet. 2. 5.

2 Cor. 6.

17.

Mat. 6. 6.

Psal. 4. 5.

John 17.

15. 16.

Joh. 15. 16.

Psal. 3. 18.

20.

Ro. 12. 1.

to Heaven. As thou hopest to be
 Pf. 95. 10. there, *Know* them *All*, and *Shun* them.
 Mat. 15. 14. For if *error* be thy *leader*, thou canst not
 be in the *Right* way. And as Principles,

2. Ill Habits.

They are to be *Avoided* my *Soul* !
 For these will *Carry* thee *wrong*, though
 thy *Guide* be *right*. And this, will
Wheel thy *Heart*, as the other do thy
Mind wrong. But the *Soul* goes wo-
 fully *Awry*, that is *Misled* by both. An
 ill *Custom* is a second *Nature*. And
 Gen. 6. 11. that was *Depraved* enough at *First* to
 do ill (it needs not a *Second*.) An *Inve-*
terate *Disease* it is, which to *Keep* is
Death ; and to leave, *Impossible*. O my
 Soul ! Sin is thy *Blackness*, and Vices
 Jer. 13. 23. thy *Spots* ; but by *Continuance* become
 not *Accidental*, but *Natural* ; and what
Laver will wash off an *Aethiopian*
Blackness ? or *Fuller*, take out, a *Leo-*
pards *Spots* ? Why cannot some *speak*,
 but *Swear* ? Why do not some *Talk*,
 but *Lie* ? Why cannot some live more
 without *Drink* then *Breath* ? And o-
 thers, no more want their *Lusts*, then
Sleep ? But because their *Tongues* have
 got the *Custom* to *speak* ; and their *Bo-*
 dy, the *Habit*, to do evil ? *Live* not
 then in Sin, as thou wouldest not *Dye*
 in

in it. *Naturalize* it not, if thou wilt not *Dye* for it. *Reiterate* not the *Acts* Heb. 3:11, of it, if thou wouldst not *Naturalize* 12. it. What thou canst, *Commit* not the *First Acts*, and thou shalt not *Reiterate* it. If thou hast been *Overtaken* Gal. 6:12. with the *first*, Run away from a *second*, least a *third* Overrun thee, and Leave thee in the way of death, Yea, and at the very *Door*. For, *my Soul*!

Hardness of heart is the *Threshold* of Hell. And many *strokes* of guilt will *Obdurate* animi, li-
Anvile it to *Hardness*. And then, as men infer-
much *Sense* in that, as will be in thy ni.

Conscience. And then, as much *Blushing* in *Brass*, as will be in thy *Countenance*. Jer. 5:34.
Entrance tears off the *Vail* of shame, Zech. 7:11.
but *Continuance* Whores the *Forehead*; 1 Tim. 4:2.
And so, *my Soul*, it is with all Sin as Jer. 8:12.
that, *One*. *Entrance* *Conceives* *Continuance*; & 6:15.
This, *Begets* *Custom*; Jer. 13:33.
And that *Impudency*: And it, *Vengeance*. Pro. 7:29.
Say then, *my Soul*! Say, and do, with Hum- Jer. 9:12.
ble and Holy *Job*,—

Once have I Spoken, but I will not Job 40.
answer; Yea twice, but I will Proceed no 5.
further. No: *Thrice* may carry thee so
far from God, that either thou *Carest*
not, or *Canst* not, *Return*, and so must
on, and *Proceed*. Proceed for Want of Jer. 9:12.

Apoc. 2. 2.
11.

a timely *Pause*, till thou come to a fatal *Period*. Beware then of bad *Customs*: and so do by

3. *Lewd Companies.*

Indeed, the *Way* not to be *struck* with those, is to *fence* against these. For
 Pro. 4. 14. they will both *instil* the one, and *induce* the other. That, as they are *Schools* of Error; and this, as they be *Forges* of Wickedness. Those *within*, these *without*, both *lead* to *Lewdness*. According to the *Dials* next us, our *Watches* go; and *wrong*, if they be *set* to wickedness. When *David* therefore would have his go right, he bids these be gone; *Away from me ye wicked, for I will Keep the commandments of my*
 Psal. 6. 8. *God*. That is, his *Conscience* cannot go right if their *Company* be not *away*.
 Prov. 10. How should we go right, and be with them, that are *wrong*? Saint *Peter* (though fully resolv'd and warn'd against it) thus *fell* into his fearful *Error*. The *way* of *Christ* lay not through the *High-Priests* hall; nor will *Devotion* kindle, but *cool* at such a *Fire*. A *Spark* amongst live-coals holds it's *Heat*; Amongst dead, it *Dies*. My *Soul*, If thou, canst not decline *Evil-livers*, delight not in them, they will *damp* and
 dead

Dead thy spark. Civility with all is good, Familiarity dangerous. Thou mayst live amongst Gods Rebels, thou must not love them. If thou dost, thou wilt in time be like them. Dead (as they are) to all good; (as the Living Bodies chain'd by the Tyrant to the Dead:) and buried (as they are) in all ill; (as sound Bodies living with the pestilent catch their Death (and without the preservative of Gods great Mercy and Grace) damn'd with them; for both, (as those that are found with Rioters) incur the same Doom. How dost thou fear their Condemnation, and love thir Company? How canst thou laugh with them in this World, with whom thou wouldst not houl in that other? Why dost thou dread a plague Body, and sit with a pestilent Soul? Surely thy Soul is better then thy Body, and her Plague worse; and that Infection greater. Read, Lord have mercy on them, writ on a Sinners Door; when thou dost see in their lives, a Cross to all Gods Commandments. And, my Soul, say, Lord have mercy on thee, for daring so much in Spiritual dangers, and Lord have mercy on thee, that thou do not further dare

Pro. 6. 27.

Col. 3. 12.

1 Cor. 5.

10.

Eph. 5. 11.

Mat. 8. 28.

Eph. 2. 1.

Mezenius.

Jud. v. 13.

Luk. 6. 15.

Nam. 16.

14.

A. 18. 4.

Psal. 1. 4.

Cathedra

Pestilencie.

2 Cor. 11. 3.

2 Tim. 4. 3.

Pro. 4. 15.

A. 1. 40.

so much Shun Prophane Companies:
And as not go the way with these; So
do not give the way to

4. *Vain Scruples.*

My Soul! Two things God desires;
Thy Joy in His Service, and His Com-
fort in thy Life; The Devil a Friend
to neither, seeks to Rob thee of both;
And thy Scruples are his Theeves. If
they Overtake and Overcome thee, they
will Binde thee from the One, and Beat
thee out of the Other; taking both thy
Heart from all Duty, and all Joy from
thy Heart! Believe it, they will give
thy Spirit no Freedom, and thy Consci-
ence no Rest.

I. For when thou shouldst be Doing
good, thou wilt be Disputing it; when
at Gods Work questioning thy warrant;
when Acting and waiting on His Ser-
vice, Entertaining Arguments about it
Thus, when Others are well On their
Journey, thou art quarrelling thy Pass;
and dost either, with Balaams ass, stand
Jud. 22. 22. and not Move at all; or with Pharaohs
Ex. 16. 25. Chariots, drive on heavily. And no
Wonder; For the Wheels are off. The
Mind becomes Dark, the Heart Dull
the Spirit Dead, the Conscience Dar'd:
Nothing but Weakness and Wavering,
and

and Trembling, and Chilness and Confusion in the *Powers of Action*, and so Either none at all, or a Stupid, Trepid, Troubled *Motion*. These be the *First-fruits* of thy *Scruples* (*Fetters* and *Snares*.)

2. And what then the *Second* but *Heart-Gauls* and *Gripes*! They will *Beat* thee, till they leave not one sound Part of *Comfort* in thee; *Scourge* thee with *Thoughts*, *Saw* thee with *Doubts* *Wrack* thee with *Fears*, *Torture* thee with *Perplexities*, till thou hast neither *Joy* of *duty* nor *life*; Leaving thee in a *Labyrinth* of wo, *Doleful*, *Dismal*; full of nothing but *Dumps* of joy, *Dumps* of Spirit, and *Distresses* of Conscience.

And here, *my Soul*! Take View and heed, of the Devils boundless *Craft*, and *Rage*, when he cannot make thee *quick* to ill, he will make thee *dead* to Goodness. If not *Dissolute*, *Irresolute*; If not *Debauch'd* for Hell, *distracted* Heavenward. If *Loose* of life then *Conscience* it self, is a *Scruple*; if *Strict*, then Every *Scruple*, is a *Conscience*. First, he would have thee have *No* Conscience; and if not, *It*, to be *all* *Scruple*. With the *prophane*, Even *Careful Piety* goes for

for Holy *Lunacy*; and *Motions* of Holy Spirit, for fits of ghostly *Phrensie*. But to the *Religious* he perswades, what he can, what they *do*, and *are*; all to be *Prephane*. So when he cannot make our Hearts *hard* as *Flint* to bad purposes, he makes them *weak* as *Water* to better.

And this is the *Malice* of the *Devil*. When he cannot have *us* in Hell, to have *it* in us. To torture us with our *Scruples*, when he cannot with his *Torments*. Now, to have us without the *comfort* of Heaven, because not ever without the *Joy*s of it. He would have all like himself, if they will not go to it, carry Hell with them.

But, *Dear Soul*, do thou defeat his
 Cor. 2. 12 *Devices*. A *scrupulous* Conscience is as *unsafe* as *sad*. Thy *Scruples*, as they are thy *Clogs*, and *rods*, so they will be his *Screws*, if they continue so. Screws to *wind* thy *Thoughts* up through *Doubts* and *Fears*, to the utmost *Pin* of *Despair* and either leave, thee there or let thee down again, to as ill (though a more *merry* *Pin*) of thy first estate, in *Presumption*. They will *hoist* thee up from *Atheism*, till they have thee to *Superstition*, and
 then

then let thee fall to *Atheism* again, So *Niceness* of life ends often in *Retchlesness* of Conversation. When Satan cannot make our hearts *tough* enough, he makes them *tender* too much; and from that *Excess*, brings them again, and so makes them to be tough.

My Soul! if well, and with wisdom, thou canst not be *enough*; but if Vain, and Ill, Conscience may be too *much* tender. And abundance of doubts and scruples will make, and prove it, so *vain*; that's the Devils *Design*. But how then wilt thou *defeat* him?

Sure, *never* without the *Aids* of God; and therefore thou must *pray* his Help. And *often* not without the *Help* of Man, and therefore thou must take his *Aid*. If the *Clock* of Conscience *stand* or go not *even*; it may be, because the *Wheels* are *foul*, dust disorders the *Wheels*. *My Soul!* What are thy *Scruples* but those *Piles* of Dust (scarce *visible* to the *Eye*, yet *hurtful* to the *Clock*) and who then must direct thee, but some skilful *Master* in the *Art* of *Souls*? Some upright *Judge* in the *Cases* of Conscience? If thou then canst not (without danger to hurt it;) let him *clean* thy *Watch*, and *clear* thy

Job. 33.
Isa. 50.

Gal. 6. 1. thy *Dust*. Or go to some of *Experi-*
 Heb. 5. 14. *ance*, if thou wantest One of that *Skill*.
 But not to one *Subject* to like *Niceties*,
 for their *Advice* will but *Conferme* and
Multiply thy *Scruples*. And thy self
 mayst concur with thy prayers and their
 Counsels.

In the Name of God, Go on, in thy
 good way, and against Common *Er-*
rors and *Frailties*, *Encourage* thy self
 with Christ *Merits*, and Gods *Mercies*.
 Let known good, be *Done*, and Ill *Shunn'd*,
 from an *Upright* heart; and if any
 Pl. 42. 14. thing *Fail*, it will be *Pardoned*, and (if
 1 King. 15. *Necessary*) shall be *Known*. Kill *Go-*
 Job 42. 7. *liab* with his *Own* *Sword*, *Scruples* by
 Phil. 3. 15. *Scruples*; Make Satans *Skrews* Gods
Engines. Skrew up thy self to a Better,
 and Greater care of Godlinesse, by the
 Force of thy *Scruples*. What they Pre-
 tend, make them be, *Movers* and *Selli-*
citors for Gods Service; And with
 One *Scruple* *Kill*, all: Have them in
 jealousie for Naught; *Bands* of *Satan*
 though in *Virgins* Attire, and Entertain
 none but One, so *Scruple* all *Scruples*.
 Make not *Shie* (nay make *Conscience*)
 of this; It's the way to Clear all out of
 Conscience. *Harder* for the Soul,
 where the *Body* doth *Assist*; and the
Humour

Humour of it is (as in *Melancholick Tempers*) to raise *Jealousies* and *Fears*: (For that is to Empty a *Pool* when a *Spring* Feeds it:) Yet even, so it *May*, and *Must* be done; and, Because with greater *Difficulty*, with better *Acceptance*. Look to thy self then, O my *Soul*! and *Cheerish* not, but *Banish*, *Scruples*. And so thou must,

5. *Ghostly Negligences.*

Temptation and *Corruption* are the *Parents* of mans *Sin*, and *Bane*, (*Father* and *Mother* of all *Mischief*.) And *Idleness* is the *Mother* of both. It is the *Sewer* that takes in, all *Temptation*, and the *Pool* that holds in, all *Corruption*. The Devils *Pillow* where he *Lies*, and Sins *Bed* where she *Conceives*, and *Satan* Brings forth all *Wickednesse*. O my *Soul*, Lay not him a *Pillow*, that Comes for thy *Death*, and make not her a *Bed*, that *Stays* for thy *Destruction*! Believe it, Where thou dost place the *Bed* of ease, he will set up the *Chair* of *Pestilence*. The *Devoat Saint* did; Ever finding something to do, that the *Devil* may never find him at *Leisure* for his *Service*, If he do, (even *David* himself,) he will put him on *Desperate* and *Damnable Employment*. It's said,
Better

Chrysost.
1 Tim. 5.
13.

Pulvis
and *Satan*

S. Hieron.

2^d Sam. 11. Better be idle then do nothing. But
 2. surely, better be doing any thing (if not
 Nihil agen- do malè a- naught) then be Idle. Thou canst not
 gere discas. be Idle, and do no Ill. It puts thee into
 Præstat ni- the School of Vice, and the Devil will
 bil quàm be sure to teach thee. Better indeed do
 malè agere. nothing then naught; for that's worse
 Lu. 12. 43. then nothing, the worst of any thing:
 But as Impossible for Waters to stand
 and not to sink; so it is not to do
 naught, if nothing. To be Found then
 at the last day doing well, be seen in this
 A. 9. 39. ever doing something. If not alwayes,
 at Spiritual work, at Some civil, and
 innocent Employment. Though thou
 needst not work (as most) for thy
 Living, thou hast as much to do as
 Pl. 69. 33. any, for thy Life. Eternity (my Soul)
 Momentum that's thy Life; And thy life, that's
 à quo pen- the Time to work for Eternity. Thou
 det eterni- cam'st, and continnest in the world
 tas. to do that Work. How then darest
 thou ravel away that pretious Thread?
 Trifle away that Time! O that God
 should set so great a Price upon it, and
 Man so mean! Man? Yes, my Soul!
 But not every man: Man in Hell doth
 not. O! if they had as many Worlds
 as Shricks (Ten thousand thousand
 Worlds of Worlds) How willingly
 would

But would they give them all, for a little
Time! Time on earth to *repent*, and
 escape the *Damnation* of Hell: The
 Depth of whose woe, is Wailing and
 Wringing their hands, and hearts, for
 God lost *eternally*, because Time irre-
 coverably *gone*, which well laid out in
Life, might have saved that loss. And
 O Man on *Earth*, wilt thou not be wise
 till in *Hell*? *My Soul!* Be not thou
 the man. *Number thy dayes, and apply*
thy heart unto Wisdom. Pray God
 thou mayst. Thou wilt not set it on
 Folly; if thou *number* them, thou
 wilt find them *few*, and none to be
 spared. Thou wilt find *many* spent
 (yea and mispent) of those few. Thou
 wilt find *Eternity* to depend on those
 poor *Remains*; Thou wilt find, as
 those are past well or ill, a *happy*, or a
miserable Eternity. Thou wilt find,
 that all *ill* spent are the *Devils* (none
 of thy) dayes. And canst thou look
 that the Days of *Heaven* should be
 thine, when thine on earth are the
Davils? The *Total* is, Time is as pre-
 cious as *Bliss*. He neither *values* God
 nor himself, that *accounts* not of his
 time. He that will not lose *Eternity*,
 must *number* his *Dayes*. And so wilt
 thou

Lu. 13. 28.

Psa. 90. 12
& 34. 5.

Ro. 2. 7, 8.

2 Tim. 2.

16.

Act. 16. 18.

Psa. 89. 19.

thou, if wise, *my Soul*. Redeem what
 Eph. 5.16. is *Lost* by a better *Thrift* with what is
 2 Pet. 4.3. *Left*. Now lay out No more on *Vani-*
ty. All for *Eternity*.

Isa. 35.2,3 Doth not the *Clock* of *Conscience*
 tell this? Though *Wheels* good, *Dial*
 go right, all *Kept Clean*, yet if not
 kept *Going*, not daily *Wound* up, but
 Rom. 12.14 oft *Hung* by, and forgotten, will it
 Strike *Just*, so *Sloth* *Dis-times* the
Conscience.

It is good and goes well, when as
 Gods *Law* sets it, It keeps *due* time for
 Heb. 13.18. *Good*, and *none*, for *Ill*. (Doth this
 Decalogus *Never*, that, in *Season* :) as the *Point*,
 norma a- of that; there are not *Twelve*, but *Ten*
 gendorum. *Hours* in this *Clock*.

Luk. 1.6. And when it keeps *Conformity* with
 2 Pet. 1.10. them, it *Points* and *Strikes* Right. But
 Without *Care* to see, and have it go
 right, It will not *Keep* it. And that
 must be the more, Because no *Clock*
 so soon out of *Tune*, if the *Care* be
 not much. *My Soul* then, If thou
 wouldst not have *Conscience* *Ill*;
 be not thou *Idle*. Let the *Clock* in thy
Ears *Mind* thee of the *Clock* in thy
Breast; as the *devout* *Man* did, who
 was wont to say, O *Lord* *God*! an-
 other *hour* of *my* *life* is now *past*, and
 what

what account can I give thee of it? So said he (so say thou) so oft as thou hearest the Clock.

And so, my Soul, thou seest the Stops and Stumbling-blocks in Gods Service; Shun them, and thou wilt better Walk on in His Wayes.

Wherefore lift up the Hands that hang Heb. 12. 12 down, and the feeble Knees, lest that which is lame be turned out of the way.

And,

Take heed, lest there be in you an evil Heb. 3. 12. Heart of Unbelief in departing from the Living God.

The sum of this Soliloquie.

That God be duely and daily served what hinders must be carefully shun'd.

There be Five great Impediments to true Piety, and the Constant Service of God.

1. Ill Principles are great Impediments, viz. That I am good, and in good state towards God.

1. Because others are Worse.

2. Because particularly good.

3. Because my Heart is honest, though not my life.

4. Because

4. Because I am godly by Fits.

5. Because of right Religion, and Belief.

6. Because Ministerially absolved, if not Penitent.

7. Because it is for Cloistered and Church-Men only to be, what others need not, strictly Religious.

2. Bad Habits are great Bars to Religion, because they turn and confirm the Soul against it.

3. Lewd Companies inconsistent with good Courses, Pests of Souls, and to be shun'd, as Plagues.

4. Vain Scruples great Prejudices to pious Action and Consolation, Acts of Satans endless Artifice and Malice to be avoided much, and how.

5. Ghostly Negligences Mothers of Sin, Nurses of Temptation, Satans Advantages and Agents; Undervaluers of precious Time, Sellers away of Eternity, which no Treasure else can redeem, and it self (if gone on earth) past redemption in Hell, where Worlds would be given for a little Time.

Thursday

Thursday-Soliloquy.

Helps to Heaven and Happiness.

OR,

*A Soliloquy acquainting the Soul
with such holy Reliefs and Aids, as
will much facilitate and further
her Course and Progress in
the Ways of Piety.*

(In two Parts.)

First Part.

*Holy Meditations and Motions,
great Helps to Piety.*

MY Soul, as those *Avoidances* observed, thou canst *Divine*.
hardly be Bad; so some *Reliefs* being had, thou wilt be
more *easily* Good. And, by the *Grace*
of God, thou maist receive all those *reliefs*. Thy own *Thoughts*, and *Endea-*
vours may contribute *all*. If thou wilt
employ thy *Mind* and *Parts* to *think*
and *do*, what may advance thee most.
The *Aids* are not small which may be
brought

brought in by both. And first *Improve* thy *Mind*, for that may do much, by,

I. *Meditations great Promoters of Piety.*

A Power that can daily *Mount* to Heaven, whither the *Body*, till the Last day, cannot come. And How that, but by Holy *Motions*? And what are they, but such as either *Go* to, or *Come* from Heaven. When we *Muse* of it, they *Go*; When *Moved* from it, they *Come*. What are our *Motions* to it, but Heavenly *Meditations*? and How so? But when some good thing of God or Christ, is and keeps, in *Mind*. Four are made *Famous* for that, *Death* and *Judgment*, *Heaven* and *Hell*. For, my soul, Remember thy End, and thou shalt never do amiss:

Ecclus. 7.
36.

And *Death* is thy *First*, *Judgment* thy *Next*, *Heaven* or *Hell* thy *Last* end; These *Four* are thy *Last*.

Quatuor
Novissima.

Nor will sin be in *Heart*, whilest they are in *Mind*. Nor any thing more move to *Duty*, then to have these in *Memory*. Muse then often of those, O my Soul! And of that *First*, which comes first; and How *Soon*, who knows?

I. Death.

O Death! *How bitter is thy Re-* Ecclus.
membrance! Yes, to a *Sinner*, but 41.1.
 most *wholsom* against *Sin*. *My soul!*
 Die thou must. And when thou shalt,
 what will be thy *Comfort*? To have
 wallowed in worldly *Wealth*? Swome
 in *Sensual Solaces*? Arrived at Earth- Luke 16.
 ly *Honours*? Alas! No! this will be 26.
 thy *Corrasive*. Then, all these *Gauds* *Miser*
 are gone. The *Flowers* of thy *Paradise* turpitude.
 all *fade*, and nothing remains but the Pl. 17.14.
Snake under them, *Guilt*, and *Woe*. *Saladini*
 Woe to thee then, if that was thy *Alex.*
Heaven, Death casts thee out of it! *Philoso-*
 If thy *Hell*, to want these, It throws *phus*
 thee into it: Then a *Sheet* is all thy Job. 14.
Goods, a *Grave* all thy *Land*; a *Coffin* 17. and 24.
 all thy *House*, *Worms* thy *Companions*; Joh. 11.
Corruption all thy *Kindred*; *Stench* thy 43.
Perfumes; and all thy *Robes*, *Rags* of Isa. 38.3.
rottenness. No, the onely *Comfort* 1 Cor. 15.
 then, is to have *Liv'd* well; To have 56.
shun'd ill, and so want the *sting* of the 2 Pet. 3.14.
Breast; to have *done* good, and so have Luk. 2.29.
 the *Peace* of the *Bosom*. So to have Psal. 119.
Lived, as not to be *Ashamed* to *Die*. So 165.
 to *Die*, as to be *Assured* for ever to S. Ambr.
Live. O my *soul*! that wouldst give Job 19.
Worlds to have a little such *Comfort* at 29.

U

that

Luk. 19. 42. that *Hour*, Neglect not the *Provisions* of that *Peace* in thy *Day*. Believe it, To Entertain *Death* with a *smile* and *damnation* without *dread*, is the *Sole* effect and *Fruit* of a *Life* well led in Gods fear according to good *Conscience*.

35. And canst thou *think* of this, and not so *Live*? That knowest (as surely as thou livest) thou shalt *die*? and yet Eccl. 8. 8. and 19. 12. no more, *Where*, or *When*, or *How*, then if thou didst never *Live*? That knowest the time is *Past* of doing good, if not done *before* thou *die*; and thy *salvation* *Gone*, if that time be *Past*? O dear *Soul*, Joh. 9. 4. Look to the *Body*, that *Death* doth Eccl. 9. 10. not surprize *Both*: Look thou to thy *God*, let it not *Look* after the *World*, that, when the *Death* of it comes, Thy 2 Cor. 5. 5. *Life* may begin, and it not fear the *Pri-son* of the grave, because it shall Come Joh. 5. 58. out to a joyful *Day* of *Judgment*. And of that, *my soul*, have a *Serious Meditation*, of

2. Judgment.

Sin will not be in thy *Hand*, it that be in thy *Eye*. It is the *Bridle* of *Vanity*, and *Comb* of *Lust*. Rejoyce, O *young man* in thy *youth*, and let thy heart cheer thee in the *days* of thy *youth*, and Ecc. 11. 9. walk in the *ways* of thine heart, and in the

the sight of thy eyes : but Know that for
all these things God will bring thee unto
Judgment. Seest thou not, my soul,
How this is *Solomons Bridle* ? to Curb
and keep in, the most *Head-strong* age
(*Youth*) In his fullest *Career* (the
Heart) on his *Quickest Spur* (the *Eye*)
Thou shalt come to judgment? Away
then with Sin to present *Execution* For
How will *Guilt* stand before It, and it be
without *Guilt* ? or thou without *Both* ?
Canst thou *Cancel* it, my soul ? * *Calcine*
thy self sooner ; and *Conscience*, which
is the very *Quintessence* of thy Self.
Couldst thou *Annihilate* it, thou canst
not *Providence* ; The Everlasting *Monu-*
ments and *Records* of all thy *Sins*.
Thou must come to *tryal* for all. For
all these things ? Spare No Sin then,
away with All. All is *Book'd* for the
Bar. To an *Act*, *Word*, *Thought*, All
Inroll'd though never so *Secret*. All is
Seen, *Writ*, *Kept* ; and, For all these
things God will bring thee to *Judgment*.
God will ? Away then, and Away a-
gain, with all Sin. Thou mayst *Shift*,
thou mayst *skuffle* for thy self with
Man (Bribe him, Blear him, Move,
Make the Judge;) but *God* (the All-
Wise, and All-just God) thou canst not

Acts 17.

30, 31.

* Turn to
dust.

Jer. 17 1.

Rom. 2. 15.

Apoc. 20.

For 12.

Eccl. 12.

14.

Rom 2. 16.

1 Cor. 4. 5.

2 Cor. 5. *delude, nor deprave. My soul! Me-*
 12. *thinks thou shouldst not hear Solomon*
speak, but thunder, and quake to Sin.
In the midst of all thy frolicks (like
 D n. 5.6. *Belshazzars hand-witing) this should*
make thee quake.

O Innocence! How Precious wilt
 thou appear at that day? O the Bliss
 of that Breast, where thou art found!
 When all thy Guilts are Cancelled, and
 thy good deeds Chronicled, and all shall
 be read. Before men and Angels to thy
 Endless Glory, at those great Assizes!
 O blessed Soul, that hast the Acquitt-
 tance of thy Ill deeds, and Assurance of
 thy Good, now Sealed, and Allowed then,
 at that dreadful day!

But Guilt! Where wilt thou hide
 thy head? Rocks are no shelters, they
 cleave; Nor Hills, they move; Nor
 Hell, it opens before him. Appear thou
 must, Endure thou canst not. O the
 Dreadful sound that gives the sum-
 mons! and sights that Usher in his
 Judgment, and thy sad appearance
 When his Trump shall blow, Earth
 burn, Heaven fold, Angels wait on
 him and Devils wait for thee, He
 gape, Paradise shut upon thee: And
 (which is the woe of woes) Beside

all these *dreads* that are *without* thee,
the worst *Devil* and fire shall be *wish-*
in, *Conscience* crying out upon thee, and Apoc. 6.
condemning thee! 16.

My soul! If mans *Bar* fright from
capital crimes, shall not Gods, from
Sinful courses? It *should*, it *Must*, it 2Pet. 3. 11.
will make thee look to his *Law*, and
thy *Life*. For, if the *End* of all is, that John
we must be *judged*; the *sum* of all is, to 12. 4.
see that we be not *condemned*. Let us Eccl. 12.
hear the sum of the whole matter! fear 13.
God and keep his *commandments*, for
this is the whole Duty of man. For God
will bring every work into *Judgment*,
with every *secret thing*, wether it be good
or whether it be evil.

For, *my soul!* As thy *works* are now, ps. 50. 16.
thou wilt be found *then*, *acquitted*, or Matth. 25.
condemned. Proclaimed *heir of Heaven*, 34.
or *Hell*. *Blessed*, or *Accursed* for ever. Rom. 2. 6,
A *Mate* for *Angels*, or *Devils*; in *Light*, 7, 8.
or *Fire*. And though it exceed all, Col. 1. 12.
Entertain thy *thoughts* a little what it 5 r.
is to be in,

3. Heaven.

Surely, *my soul!* If thy *thoughts* be 2Pet. 3. 14.
in it, thy *endeavours* will be *after* it.
And all thy *works* on earth, but *studies*
for it. What thou *seekest* here. (Hö-

Ecd 1. 13. nour, Pleasure, Wealth, or Whatever
 14. good) and *Losest* thy self in the seek-
 Isa. 55. 2. ing, is to be *Found* all, and *Only* in Hea-
 Amos 5. 6. ven. There's *Honour*, to be a *Grandee* in
 Prov. 1. Gods (a) Court. To *Sit* on Christs
 28. 32. (b) *Throne*. There's *Glory* to *shine* as the
 a-Mat. 5. (c) *Sun*. A *Brother* to all *Saints*, a *Peer*
 19. to all (d) *Angels*, a *Sponse* of the *Son*
 b Apoc. 3. of (e) God. *Honour* and no (f) *Envy*;
 21. *Glory*, and no (g) *Vanity*. *State*, and no
 13. (h) *Change*. O my soul! What *Robe* to
 d Mat. 22. (i) *Immortality*? What *Crown* to (k) *Eter-*
 30. nity? What *glory* to (l) *Heaven*?
 e Apoc. 19. 9. (m) There's *Treasure*, *Substance* in-
 Eph. 2. 6. deed, and (n) *super-sufficient*. All (o) good
 2 Cor. 1. 4. and (p) *super-excellent*, and *enduring* e-
 1 Cor. 13. ver. To which *Gold* is *Dirt*; *Gems* *Pebles*;
 4. *Tissues* *Rags*; *Lands* *Bogs*; *Palaces* *Piles*
 g 2 Cor. 4. 15. of *Mud*; *Indies* *Beggeries*; *Goods* which
 h Heb. 12. 28. *scorn* *fire*, and *thief*, and *moth*, and
 i 1 Cor. 15. 53. (q) *rust*, and those *Millions* of *Mis-*
 k 1 Cor. 9. 25. *fortunes*, and *Humane Casualties*.
 There's *Pleasure*. At the *Spring*,
 l 2 Thes. 1. 10. (r) *Pure*; In the *River*, (s) *Abundant*;
 m Luk. 18. 22. Nay in the *Ocean*, (t) *Infinite*. Not as
 Heb. 10. 34. that on earth, (u) *momentary*, *mixt* (as
 of *Mans*) nay *Foul* (as of (x) *Beasts*)
 n Isa. 64. 4. o Matth. 24. 47. p 2 Cor. 4. 17. 2 Per. 1. 17.
 q Luk. 11. 33. r Ps. 16. 12. s Ps. 36. 8. t Matth. 25. 21.
 u Job. 20. 5. v Prov. 14 13. x 2 Per. 2. 12, 13.

but

but *Eternal, Incomprehensible, Clear*
in the *sovereign, beatifical Good*, The ^{1 Pct. 1.8,}
Joy of the Lord, All, Only, Rightly, and
Ever, joy.

There is *Company*. The *worst, Saints*, a Heb.
(a) *Angels*, The *Best, The Trinities*, ^{12. 3.}
(b) *Gods Society*; the *Fathers, Sons, Holy* ^{b 1 Thel.}
Ghosts, in mutual, individual, (d) *ineffa-* ^{4. 7.}
ble, indivisible (e) *concord*, and the con- ^{c 1 Cor.}
tentments of most *Intimate Affections* ^{1. 9.}
and (f) *Unity*. ^{Phil. 2. 1.}
^{1 John}

There's *Melody*. The *Songs of Saints* ^{1. 3.}
to the *Harp*s of *Angels*. A *Quire* of ^{d John 17.}
both, *chaunting Everlasting Anthems*, ^{e John 16.}
with all *Heavenly Harmony*, to their ^{20.}
Makers, and thy *Redeemers* (g) *glory*. Of ^{Apoc. 15.}
my soul! If *Tongue* cannot tell what S. ^{3.}
Paul heard, when but *Rapt* into his Pa- ^{and 5. 8.}
radise; how should *Mortal Mind* Con- ^{and 14. 2.}
ceive the *delights of Beatifical Vision*? ^{and 18.}
^{20.}

Dear Soul! Made and Redeemed ^{g Apoc. 8.}
for those *delights*! Why dost thou ^{9, 13.}
deign *Earth* any? Any but such as ^{2 Cor.}
are *Akin*, or not *Strange*, to these? ^{12. 4.}
Why seems any *Duty* difficult, that ^{1 Cor. 2. 92}
brings to *them*? Canst thou *do*? Canst ^{Phil. 4. 4.}
thou *suffer* too much for them? Is it ^{Heb. 12. 3.}
possible to be too much *Saint* or *Mar-* ^{Jam. 1. 1.}
tyr, to get them? If thou give *Skin,* ^{Rom. 3. 1.}
Flesh, Blood, Head, Heart, Life; to the
U 4. Knife,

Heb. 11. Knife, Fire, Sword, Ax, Gibbet, Saw,
 34, 35. Wrack, Caldron, or what ever Torture;
 36, 37. Comes it not *Cheap*? If for a Lustful
 Rom. 8. Eye, or *Hand*, or *Foot* of offence then,
 13. or *Denial* of any *Pleasures*, is it then
 Mar. 5. 29. *Dear*?

Heb. 11. 25. *My soul!* The Saints and Martyrs
 thought themselves good *Merchants*,
Pro hac emendâ that *bought* them at these rates. Nay,
Bartholomæus propriam petlem dedit if thou shouldest daily suffer torments
 Aug. on *Earth*, yea for a long time Endure
 the torments of *Hell*, the *Price* would

* *Longo tempore tolerare.* not be great for the purchase of *Heaven*.
 Aug. *My soul!* * He that said so to his,
 was a Saint. Be content then to *cross*

Gal. 5. 24. a Lust, or *carry a cross* for Heaven:

2 Tim. 2. For this thy Christ endured his great
 13. Cross; Wilt not thou thy *little* one?

Heb. 12. 3. That hast his *shoulders* to help thee to
 2 Cor. 4. bear it too, His *Grace*, His *Spirit*, His
 17.

1 Cor. 10. *Angels* for thy help?

13. *My soul,* let not the *Difficulties*

Heb. 2. 18. conceived in a *course* of Religion, dis-

1 Pet. 4. courage thee from, or in, the way: It

14. is mans *Calumny*, and the Devils *po-*

Heb. 1. 14. *licy*. To him that *loves* God (as thou

1 Cor. 15. shouldst) that hath his *Grace* (as thou

30. mayst) and his *Favour* (as thou might-

1 Joh. 4. 3. est:) All his *Commands* are *easy*, and

Math. 11. his *yoke* but *light*. For to him is given

29. 30. the

and Happiness.

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the staff of (a) Peace, and stay of (b) hope, a Pf. 119.
and strength of (c) Comfort, which (be- 165.
sides the outward) are great helps to the Phil. 4 7.
carrying of that yoke. And (Blind b Rom.
thoughts and affections set aside) the 15. 13.
Sinner toils more then the (d) Saint, and c Heb. 6.
Drudges more for Hell, then he works and 3. 6.
for Heaven. d Eccl. 2.

And did the Saint droil More; Hea- 23.
ven makes all nothing. For what are Job. 6. 27.
Moments of Pain and Labour, to Eter- 1 Cor. 15.
nity of joy and Rest, which were 58.
worth the while if attained with Eter- Apoc. 14.
nal work and labour? It's a slander 13.
then cast on the ways of God. Yes, my eterna
soul, and a stratagem too. A Flie from quies eter-
Belzebug * buzzing this into thy ears, no labore
that he may keep Heaven better out of merito pa-
thy eys. And hold thy foot (when he ratur:
hath thus slackt thy heart) from Going, Greg.
or from coming thither, * Deus
Rom. 12. musca.

My soul, against all such Fainting, 11, 12.
take St. Pauls Cordial: Whilest we look Heb. 6.
not at the things which are seen, but not 10. 11.
seen; for the things which are seen are Heb. 12. 3.
temporal, but the things which are not 2 Cor. 4.
seen are eternal. 16, 18.

And so there be pains, as well as
joys: Think of that, O my soul! For
to foresee is the way to Avoid those

U 5

pains;

pains; and to *muse* on it, the *means* to Escape

4. Hell.

Heb. 12. 17. Thou art not in *Love* with *Pain*, my soul! Who is? All shun it. Why not then that most, which is *greatest*?
 Matth. 25. Why in *Earth* more then *Hell*? Is any
 30. and *Gael* like that *Dungeon*? Any *Keep-*
 18. 34. *ers* to *Fiends*? Any *Burning* like
 Mark 9. that *Fire*? Any *Biting* like that *Worms*?
 43. 44. Any *Shame* of face, to the *Confusion*
 Apoc. 6. Before Men and Angels? Can any
 16, 17. *Loss* on earth, equal the *Loss* of *Hea-*
 14. 10. *ven*? Or *Exile* from *Friends*, a Banish-
 Matth. 16. ment from God and *Angels*? To
 25, 26. dwell in Utter Darkness (no light) A-
 Matth. 25. midst Infinite *tortures* (and no ease) to
 21, 41. all *Eternity* (no end) *Tortures* which
 Matth. 8. make the *Wheel* a *sport*, the *Furnace* a
 12. *Bower*, and the *Rack* a very *Recrea-*
 Apoc. 14. *tion*?
 10, 11.

My soul! Are these but Godly *Frauds* to fright *Tender* hearts from wickedness? If thou beest a *Chri-*
 1 Pet. 3. 3. *stian*, thou dost not *believe* so; nay if
 Plato, but a *Heathen*, thou wilt not. *Endless*
 Plut. &c. and *Extreme* pains for evil deeds *after* this life, even they *believe*. The
 Jam. 2. 19. very *Devils* do, though their *torture*
 Mat. 8. 29. to do it. *Conscience* (which is in all men)

men) is an *Apostle* of this to all Nati- Rom. 2.
 ons. The *Joyful* deaths of Innocent 1501 6.
 men, and *dreads* of Guilty ones in
 death, *Preach* it all the World over.
 For what are these but *Summons* to
 the great *Bar*, where according to
 their Works all shall receive the *Sen-*
rence of Judgment? *O my soul!* Pon-
 der this, Is it grievous to endure ex-
 tremam *pain* for an *hour*? Is it no-
 thing to suffer *extremity* for *ever*?
 So long as *Omnipotency* can Preserve,
 so much, as *Omniscience*, can devise,
 What infinite *Justice* doth require (soul
 and body) to suffer for *ever*, and *ever*?
O my soul! Could thy Mind *mea-*
sure, nay but sadly *consider* the *Length*
 of Eternity! How *millions* of Ages
 are not a *span* to that time; not all
 since the World, an *Inch* of a *Span*:
 And yet all the Tortures that *Earth*
 ever had, or *Wits* of *Men* and *Angels*
 could *Imagine* to have, are but *ease* to
 those pains, which are to endure to
 that *eternal* length; thou wouldest
 as soon *burn* as *lust*; and take up
 a *Serpent*, as *sin*. *My soul!* To save *Heckle*
 thy self, be serious, and Consider it. 21. 7.
 The greatest *temptation* will not take,
 if thou do but remember it. Thou
 wilt

wilt refuse the *Apple* for the *Worm* in it: The *sweets* of Sin for the *Fire* after it. The hardest *Duty* will down if thou *think* of it. Thy *Dear Friend*, O *my soul*! That gave his *Blood* to save thee from that death, his *Counsel* is, thus to avoid it: *If thine eye offend thee, pluck it out, &c.* It's better for thee having one eye, to go to *Heaven*, then having both, to be cast into *hell*, where the *worm* doth not die, and the *fire* is not quenched. Better a little pain for a time, then all to *Eternity*.

2 Division. *My soul*! These *Four*, are *Cardinal* Considerations to Carry thee to all duty, from all ill; But the *Royal* one remains. Thy *Christ* to be thy *study*, and thy *Jesus* to be thy *Book*: The word *Abbréviate*; Bible, in *Body*; Scripture, in *Flesh*. Consider *Him*, and all good is *Done*, for He *Did* it; all ill is *Gone*, for He *Fled* it. All his *Actions* are thy *Lessons*: but, *my soul*! His *Birth*, *Life* and *Death*, are the *Chapters*, I would have thee *Read*. For the whole *World* of wickedness, is *Conquer'd* by those three. *Pride*, *Avarice*, and *Luxury*, the three *parts* of that world.

1 Job. 2.
10.
Luk 2.7.

1. His *Birth* is the *Death* of *Pride*, His *Stable* the *Grave*. For if that was
there

2 Division.
Isa. 17.
Verbum
Incarnatum
est, ver-
rum ad
hominis
naturam
usque ab-
breviatum.
Ber.

there; Why, is this, any where? Or wherefore this? For *Clothes*, his Clouts are best *Purple*. For *Wealth*, its his *straw*. For *Retinue*, Beasts are his. For *State*, his Palace is an *Inn*. His Bed a *Manger*. His *Throne* a *Cratch*. His *Canopy*, none but *Webs* which *Spiders* spin him. Is it for *strength*? then the *Ox* is better. For *Beauty*? He Lies in *soil* and *dust*. For *Wit*? It falls down at his *Feet*. Lo! Whom a *Star*, and *Angels*, and *Sages* proclaim Lord and King of Heaven and Earth, he is born thus *poor*, that thou shouldst not be *proud*.

Purpura mea panni saluatoris.
Bern.

Mar. 2. 11.
& 2. 2.
Luk. 2. 8, 9.
2 Cor. 8. 9.

2. His *Life* is like his *Birch*, to *Kill* thy *Covetousness*. He had no *Lands* to Lord, but to *Walk* in. No *Mounts* to climb, but to *Kneel* on. Mount *Olivet* was his *Closet*, and the *Desert* his *House*. His *Table*, the *Grass*; no *Covering* but *Heaven*. His *Provisions*, not the purchase of *Moneys*, but *Miracles*. By them, and *Loans*, he *Lives*. If he *Ride*, if he *Rest*, if he *Feast* with his *Friends*, *Beast*, *Bed*, *Room*, all are *Borrowed*. Birds and Beasts were provided better, they had their *Nests* and *Holes*: He not where to lay his head. Nor *House*, nor *Tomb*, *Dead* or *Living*. Not He! He, whom Heaven own'd by *Voyce*

Luk. 22.
39.
Matth. 14.
13. 19.

Mat. 21. 3.
Luk. 22. 11.
Mar. 8. 10.
& 27. 60.
Mar. 3. 16.

Mar. 17. 5. *Voyce and Sign*, for the *Beloved Son*
 Joh. 12. of God ; the Lord of all would have
 29. *Nothing*, that thou shouldst not gape
 Mar. 25. for *much*, and *Grasp* at all. Thou that
 14, 15. by his favour dost *Borrow* all of Gods
 Luk. 16. 2. and must *Account* for all not *Laid* out
 for Him. And can His *Passion* revive,
 and *Lust* live? No, for

a 1 Pet. 4. 3. His *Death* is the *Crucifixion* of
 1. & 2. 24. *lust*. It crucified Him, as the *Cause*;
 Rom. 6. 16. and thou must *Crucifie* it (that's the
 Gal. 2. 20. *Consequent*) And as they Him, thou
 b Rom. 4. it, that's the *Pattern*. And as he it,
 25. so thou, that's the *Power*. Come
 1 Pet. 2. *lustful thoughts*? Clap His *Thorns* to
 22. thy *Head*. Rise wanton *Lusts*? Thrust
 c Gal. 5. His *Spear* to thy *Heart*. Tempt flesh-
 24. ly *Deeds*? *Strike* His *Nails* into thy
 d 2 Cor. *Hands*, and into thy *Feet* at such *moti-*
 13. *ons*. If to *Drunkenness*, Put His *Sponge*
 e Rom. 6. to thy *month*; If to *Gluttony*, bring
 11. His *Gall* to thy *Palate*: In short, What-
 ever the *Flesh* lusts for, for His *death*
 sake *deny* it; At *Bed* or *Board* let it
 no where *Obtain*: let His *Cross* *Cruc-*
ifie it, *Golgotha* *Bury* it. Let it not
Live, the Lord of Life suffered *Death*
 for it. And for thee, that thou shouldst
 not let it *Live*, That thou *dye* not for
 ever for it. Alas, *my son*! If thy *Lust*
 struck

struck him (who had none of his own)
Dead: How shouldst thou, who hast ² Cor. 5:
 all, and of thy own, *Live*? How not ²¹.
 be *Doom'd*, and *Damn'd* to Eternal ^{Is. 53. 48}
Death? ^{Gal. 5. 21.}

My soul! If thou *Sadly* think of *God*
 in these *four*, and of *Christ* in these
three; these will be like *Wisdoms Seven* ^{Prov. 9. 13}
Pillars, to *Build* up thy *Heart* to all
Godliness. And though such thoughts
 be the *Epicures* Dreads, and *Atheists*
Follies; Believe thou *God*, who loves
 not thy *Grief*, and wisheth thee no
 better *Wisdom*. And *Despise* not the
Inspirations of the *Almighty*, which are ^{Job 32. 8.}
Gods Aids, to advance that blessed
 work. *My soul*! Make much of them
 if they be *Gods*. For,

(2.) *Holy Motions are great Helps to Piety.*

Indeed when *Holy Motions* and
Meditations meet (as most what they
 do) as they make a blessed *Mixture*
 and *Union* of *Holy Spirits* (*Gods* and
mans;) So they give a great strength by
 the *Juncture* and *Concurrence* of two
 such *Holy Hands* in one and the same
Soul (*mans* and *Gods*) And the *work*
 will go on, that's *Undertaken* by such
two.

But

1 Joh. 4. 1. But, *my soul!* It is as *Necessary* as
 Ezek. 13. 3 worthy thy knowledge, to *Discern*,
 Jer. 31. 33. which be, and which be not, the *Mo-*
 Ezek. 11. tions of the *Holy Spirit*. For, if another
 19. to it, *Delusion* leads thee; and if it *guides*
 thou wilt *follow* it. The tryal of spi-
 rits is; *That is not Gods which is not*
Holy, nor the Motions His, which are
not Heavenly.

For Gods *Law* is the *Way*, when his
 Ma. 8. 10. Spirit is the *Guide*. Which did *Di-*
 Joh. 6. 13. *Gate*, and therefore will never *Drive*
 14. 15. from that way. As being Ever the
 Gal. 1. 8. *Same*, and never *Contrary* to it self;
 2 Joh. 10. Even Gods *Spirit* in His *Word*, makes
 2 Cor. 3. 6. this *tryal*.

Rom. 8. 14. And when the *Spirit* is found *Right*,
 1 Cor. 11. 1. make *Much* of the *Motions*. They are
 from on *high, my soul!* Thou must
 not bring and *bow* them to thy mind,
 but it to them. When God is *leader*;
 thou must not go *Before*, but keep the
 place of a *Follower*. And follow after,
 in Gods name, for it *Leads* to *Heaven*.
 It is no worse, nor less. A *Messenger*
 from it, a *Guide* to it.

(1.) All Good and *Regular Motion*,
 is from the *First*, and Best *Mover*. It
 Mal. 2. 1. is an *Angel*, sent from Heaven; for
 Angelus, what's that more, then a heavenly
 nuncios. *Messenger*

Messenger ? Take heed then *Dear soul* !
Thou do not *Entertain* bad, and *Neg-*
lect good *Motions* (That's to *Observe*
a *Devil* before an *Angel*.) Give not
Audience to the *Devils Messenger*,
before Gods *Ambassador*. That is to
be *tyed* in too *Strict* a *League* with
Hell ; too *Loose*, with *Heaven* ! Be-
lieve it, there is as much difference be-
twixt a *Good*, and a *Bad Motion*, as a
Cherub and a *Fiend* ; and betwixt their *Isa. 9. 19.*
Entertainments, as an *Angels* and a
Devils.

(2.) And in their *Ends* too. For the
one *Weighs* to the *Center* below, The
other *Lifts* up, to the *Circumference*
above. A *Seraphim* to *fire* the heart,
and carry it up in the *flame*. That, is
a *Hellish Firebrand* ; this, the heaven- *Isa. 6. 6.*
ly Coal. Thou art in some *Error*, and
the *Light* of this is to *Lead* thee *Right*.
As a *Stand*, and *Cool* in *Good*, and the
Heat of this, is to *Warm* thee, and lead
thee *On*. Under a *Fall* of *Grace*, Dead
under the *Ashes* of prevailing *Frailty* ;
And this to *Quicken* thy *Spark*, and
Stir it up. O my *soul* ! then *Kindle*
not, the *Hellish*, *Quench* not the *Hea-*
venly Coal. *Quench not the Spirit.* *1 Thel. 5.*
Cast not *Water* and *Earth* upon it ; *19.*
Drown

Drown not the Motion in Sensual and Secular *Pleasures* and *Affairs*. Thy heart is the *Hearth* where it is to *Burn*; but if good *Acceptance* and En-

Eph. 4. 30. *deavours* do not *Blow*, and stir it up; it
2 Tim. 1. 6. will go *out*. They make the *Belkoms* for
A& 13. 46. this Holy *Fire*.

Lu. 13. 35. O my *soul*! Have dread of this,
Cant. 5. 2, 3, 6, 7. The Messenger oft *Refused*, will *Come*

Rom. 1. 28. no more; The *Guide* not *Followed*, will
2 Thes. 2. 3. be *Gone*; The *Coal* not *Kindled*, will not
1 Sam. 16. *Warm*. And wo to thee, if the Good

14. Spirit *Leave* thee, for then the *Ill* one
Luk. 12. 3. will *Lead* thee. Instead of good *An-*

1 Tim. 4. 1. *gels*, ill *Thoughts* will *Haunt* thee. And
Lu. 11. 26. *thou* knowest *whither* they go, whom

Apo. 3. 26. he doth lead. When God *Knocks* at thy heart, let Him not stay at the *Door*, when His Enemy at the *First* Motion, is let in; Do not that for *Shame*: If so, know that to *Keep out* Gods Spirit, is to *Shut Door* on thy *Bliss*: and do not that for *Fear*, No, my *soul*!) In *Prosperity* or *Adversity*: At thy *Devotions*, or other *Occasions*: In *Church*, or *Closet*; By *Day*, or *Night*; *Well*, or *Sick*; If thy *Mind* be Moved to some known good, or against some evil; God *Knocks*, do thou *Open*; His Angel is at *Door*, Take him in;

in; His Spirit would *Enter*, bid him
Welcome, Welcome Blessed Spirit that Lu. 13. 36.
 comes to *Carry* me to Heaven! Wel- Mat. 21. 19.
 come Holy *Comforter*, that comest
 to *keep* me from Hell! O come, and
 never go from me, *Holy Spirit* of
 God!

My soul! thou hast seen what hea-
 venly helpers, Holy *Meditations* and
Motions be. Hear the God of all help, Amos 6. 3.
 and he will assure thee so. If others
 put off the *Evil* day, its wisdom for Act. 2. 4. 25
 thee to have it before thee: If others
 put by good *Motions*, it will be thy
 happiness to entertain them. Believe
 him, who says both.

O that they were *Wise*, that they Un- Deut. 3. 2.
 derstood this, that they would Consider 29.
 their *Latter end*.

Wherefore Holy Brethren, Partakers Heb. 3. 1.
 of the *Heavenly* calling, Consider the & 12. 3.
Apostle and *High Priest* of our *Professi-*
on, *Christ Jesus*.

For Consider Him that endured such
 contradiction of sinners, lest ye be wear-
 ed, and faint in your minds. And Be-
 hold, I stand at the door and Knock: if Apo. 3. 20.
 any man hear my voice, and open the
 door; I will Come to him, and Sup with
 him, and he with me.

The

The sum of this Part is,

Psal. 119. *Good Meditations are great Nurseries*
15. *of Gods fear.*

Psal. 1. 2. *Serious thoughts, of Death, Judgment*
Gen. 24. *Heaven and Hell, are Meditations good*
63. *against all sins in the World.*

Solter Considerations of Christs Birth,
Life, and Death, are destructive to
Pride, Avarice, and Lust; which Three
make all.

Holy Motions of God, great Aids to
the practise of Godliness.

How they may be known to be Gods.
What good Offices they have and do from
him, to us, as his Messengers and
Guides for our best good.

Why, and how to be Entertained at
such; and how foul and fearful it is, to
neglect good, and embrace ill motions.

Helps to Heaven and Happiness.

O R,

*A Soliloquie Acquainting the Soul
with such Reliefs and Aids, as
will Facilitate and further her
Course and Progress in the
Ways of Godliness.*

THE SECOND PART.

*Holy Actions, and Cautions, great
Assistants to Piety.*

MY Soul! If good *Meditations*
and *Motions* live in thee; the
mind may do much. But when all ^{3. Division.}
that is done, there must be more.
And thy *Ear, Eye, Heart, Hand,*
Mouth, every one must do his part:
Hear, Read, Resolve, Practise, Pray
(all must be in Action) and Consci-
ence must keep a particular *Watch* too,
and have some things in holy *Caution*,
This will compleat all. And the good
is not mean which may be done by,

The

The Ear.

Act. 14. 27. For, *my soul!* By this Door Gods
 & 16. 14. Word is Received in. Baptism first sets
 Job. 3. 5. thee, *Preaching* keeps thee on thy feet.
 1 Pet. 2. 2. For what are they but to know and do?
 Jac. 10. 27. And in Gods word is both *Light* and
 & 13. 17. Heat, and both are Communicated by
 Psal. 119. good *Preaching*. And Observe that,
 105. *my soul!* to avoid common Error, The
 Jer. 23. 29. Work of it, is both on *Mind* and *Heart*
 2 Cor. 4. 4, 5. to *Inform* and *Enflame*; Till thou dost
 Lu. 24. 42. as well do good, as know it, the *Preacher*
 2 Tim. 4. 2. hath not done his, nor thou thy *Work*.
 & 3. 16. He may Tell thee that in an hour
 Lu. 11. 28. which he can scarce Teach thee to do
 Heb. 5. 11. in a life. The *Principles* of Christian
 Isa. 28. 10. nity are *Easie*, but the *Practise* is hard
 Heb. 6. 1, 2. And *Efficacy*, as well as *Instruction*,
 & 4. 12. the *Work* of the *Word*.

Even the *Preached* Word; So it be
 duly Preached. For that, *my soul!* thou
 shalt do well to Eye, as another pre
 vailing, but most pestilent *Error*. The
Pulpit doth not make the *Word*; nor
 speaking from it, *Preaching*. But
 Reverend *handling* of holy *Scripture*
 according to the *Truth* of Gods *Sense*
 and to the *Aims* of Gods *Spirit*, that
 the true *Preaching* of the *Word*
Error, and *Ill*, are from the *Devil*
 though

2 Tim. 1.

19.

Tit. 1. 9.

2 Tim. 2.

15.

though out of a *Pulpit*. And if thou take *Nch. 8. 8.*
 heed *how* thou hearest *This*, and have *2 Chron.*
 care to hearken to *that*, with an *Hum-* *18. 21.*
ble, Honest Heart, Prepossest with nei- *1 Tim. 4. 1.*
 ther *Error*, nor *Lust*; thou canst not *1 Joh. 4. 1.*
 chuse but be of better life, because well *2 Pet. 2. 1,*
 Taught by Gods word. *10, 11.*
 Nor wilt thou be worse, for giving thy *Mar. 4. 24.*
 self to *Read* it; for therefore it is *Wri-* *Apo. 2. 11;*
 ting as well as *Word*, to have it in thy *Act. 17. 11.*
Eye. *Jam. 1. 21.*
 But, *my soul*, Avoid *Extremities.* *Act. 10. 33.*
 Theirs, who forbid it as a *Mote* in the *Mar. 3. 21.*
 Peoples *Eye*; And theirs, who abuse it *Heb. 4. 2.*
 as *Dust* under their *Foot*. What is *Sa-* *Matth. 22.*
tiated, must not be too *Common*, and *29.*
 what is *Secret*, must not be *Enquired,* *Deu. 29. 9.*
 in *Mysteries* are *Labyrinths* which every *2 Pet. 3.*
Foot may not (must not) *Tread*: Ne- *10.*
 cessaries, every *mind* ought, and may *Heb. 5. 12.*
 Know. If thou wouldst not lose thy *Joh. 5. 39.*
 self then, Walk not in the *Woods*, but *1 Joh. 5.*
 The *Plains*: If thou wilt not *Drown* thy *13.*
 self, *For* the *Shallows*, not the *Deep.* *Gal. 3. 2.*
 And if thou canst not give thy self; *2 Pet. 1.*
 Take direction *how*, and *where* to go *10.*
 and walk: And so thou mayst advance *Heb. 5. 14.*
 much in all Holy ways. The *Pave-* *Pontifex*
 ment to heaven is made there by Gods *inter Deum*
 Hand; and thy *Fet* will not go more *& homines*
 wrong, *pons est.*
Phil. 3. 16.
2. Tim. 3.
15.

Act 18. 26. *Wrong*, because thy *Eye* sees the pave-
& 16. 17. ment. Nay, of that thou art more sure,
when thou dost *Read* then *Hear*: Mans

I Joh. 41. *Breath* comes in with Gods *Word* in-
to the *Ear*, but Gods *pure* word and
Spirit into the *Eye*. Into the *Eye*? yes,
and to the *Heart* too, from it; and to
the *Life* from that. For, *my soul*, as
many Saints have been made *Better*, so
some have been made *Saints* by the
meer *Reading* of the Word. And the
Desk, as well as the *Pulpit*, hath begot
Converts. And sure it is a good *Nurse*,
if a happy *Mother*, of spiritual life.

Matth. 19. *Tolle, Lege*, made St. *Augustine* *Saint*.

21. And a Text read, turn'd Saint *Antony*.

Albanas, *Angel*. *My soul*, I would not have thee

make a *Chapter* keep thee from a *Ser-*
mon; nor a *Sermon* make thee slight a
Chapter: Use both *Right*, and thou
wilt be much *Bettered* by both. And

with *Eyes* on Heaven and *Knees* on
* Earth, and *Heart* on Book, thou
dost (at due times) turn the *Sacred*
Volumes, thy *Reading* will be right.

Yea, though *Leaves* not *Inspiredly* sa-
cred. For when thy self readeſt Scrip-
tures, the *Flowers* of Grace; thou art
the *Bee* that getteſt the *Honey* by thy
own Hand. But in Good and Goodly

* C. Boro
maxus. sic
etc.

Books

Books, another hath gathered, and
 thou hast but to *Eat* the Honey. Yea,
 what is far *Sweeter*, and *Wholsomer* to Ps. 19. 10.
 Holy and Heavenly *Taste* ! O my Soul !
 be given to Read Gods and Godly *compara-*
 Books. Good *Ayr* breeds good *Spice* *te vobis*
vit ; and Gods *Ayr*, Holy *Breath*. *Biblia*
 Where Flowers of *Grace*, and Plants *anima*
 of *Paradise* grow (as on Holy Grounds) *pharmaca.*
 the *Ayr* is good. Nor is it ill to *Smell* *Chryf.*
 a *Posie* made of no worse *Flowers*. Psal. 2. 2.
 Gods *Bible* is a *Garden* ; a good *Book*,
 a *Posie*. Take *Pleasure* then, and take
Profit in both. And so thou wilt, if thou
 dost *Digest* what thou dost *See* and
Hear. For, my Soul, they bring *Meat* 1 Pet. 2. 2.
 into thy *Mouth*, but that doth *Prepare* Ro. 6. 17.
 and *Distribute* it to thy *Nourishment*. Col. 3. 10.
 They *Convey* Gods *Word* to the *Doors*
 of thy *House*, but thou must not let it
 be there, but *Lodge* it in thy *Heart*, and
 make it *Commander* of thy *life*. And to
 entertain and observe it so, is the work,
 which, without serious, and strong *Re-*
solutions, will never be done, the pro-
 per act of

The Heart.

It must *Resolve* upon action ; for
 which thou seekest *Reason*, and determine
Practice, when it knows Gods *Will*

Acts 10.

39.

and *Word*. The *Counsels* of the *Mind* do nothing without the *Decrees* of the *Will*. And Ear, and Eye can do no more in the *Word* of God, but furnish the *Mind* with good *Counsels*. Execution must come from the Heart, the *Great Governour* of the *Little World* of Man. To it therefore is given the *Power* to make such *Decrees*. And, *my Soul*, there is nothing which thou canst not do by vertue of that power. Its wonderful

S. a. ola.

what hath been done by a *Roman Resolution*: Miraculous, if any thing were impossible to a *Christian*; Not onely to

Dan. 3. 18.

Burn the hand, and not shrink; but to set the *Body* on *Flames*, and *Smile* at it

Num. 30.

13.

Judg.

15. 13.

And much more to quench the fire of burning lusts. *Resolutions* are *Cords*, if they be weak, *Temptation* (when it is strong) as *Sampson*, breaks them like *Two*. But if well *Twist* and *Made*, will

Pls. 119.

116.

Bind, and hold any, though never so *Strong*. It did *David* to a *Regular* life to Gods Law, because so *stedfastly* pur

Jos. 24.

15.

Dan. 3. 28.

posed. *Joshua* from strange Gods, The *Three Children* from the *Image* worship. There is no good or ill, which thou mayst not do or shun, if thou resolve for, or against it. Have not some suffered their *Bodies* to be *Consumed*

the

their Limbs to be *Sawn*, their Throats to be *Parcht* with thirst, and their Stomachs *gnawn* with hunger, when no means else were left for saving of their *Lives*? and might not the *Intemperate* do as much for *Solriety* and *Abstinence*? and the *Incontinent* against his *Lusts*, if they did see, and resolve this as necessary to save their *Souls*? *Vows* (my *Soul*) may be *Snares*, if not considerate- Eccl. 5.2
ly made: but holy *Purposes* are Innocent *Bonds*, into which thou mayest more commonly enter; and *Bind* thy self to better behaviour with them as well as *Vows*; and in some cases with Ps. 76. 12.
both. And surely God hath given thee Deut. 12.
that power of *Will*, and thy *Will* that 11.
Power, that thou shouldst (as a man made for God) *Move* by it to Godliness; and if *Dull*, quicken thy self, and strengthen it more *Fastly* and firmly to move.

But when so *set*, it must go. Thou Psal. 66. 12.
must *Determine* and *Do*. Put to *Pra-* Psal. 116.
ise what thou hast in *Purpose*, and 16.
what thy heart doth *Resolve* that must be done by thy

Hand.

My Soul, *Experiments* confirm *Pre-*
cepts much; and want of good *At-*

X 2

tempts,

tempts, makes brave *exploits* be thought *Impossible*, and left, when else they might be done. Of the Christian it is most true: What glorious *Conquests* might be got over our lusts, were they not thought *Invincible*? To what *Heights* of Holy *Perfection* might *Flesh* and *Blood* attain, were it not believ'd *Impossible*? And why? *Practice* begets *Experience*, and that a mighty *Strength*. Thus doth he come to draw the strongest *Bow*, that began with a weaker; and carry an *Ox* at last, that hath it of a *Calf*, on his shoulders. Thou hast as many *Presidents* for this, as there be *Great Saints*; which from an *Infancy* of goodness have grown by degrees to be so great. Even the *Giants* of grace were once no taller than *Dwarfs* in goodness. Say not then, *my Soul*, there's a *Lion in the way*. Thy *Phansie* is the *Lion*. Enter, go on in the ways of God, thou shalt find the *Lion* slain, and *honey* in the belly of the *Lion*. Even, what was *Bitter*, will be *Sweet*; what was *Hard*, will be *Easie*; what was *Terrible*, will be *Amiable*; what was *Strange* become *familiar* to him that being *well-resolv'd*, betaketh himself to a good and righteous way.

Rom. 5.4.

So the
Martyr
puts his
finger
into the
Candle,
and after
his Body
in the
Fire;

Act. Mon.

2 John 2.

12, 13.

Prov. 12.

13.

Judg. 14.

8.

Ph. 3. 7, 8.

Jer. 10. 23.

But

But, *my Soul*, thou canst not *Stir*, unless God *Strengthen*; *Pray* then His *Ability*, that thou mayst go on, and let the hand have help from,

The Mouth.

To *Speake* (as it doth to *Man* for the Body, so) to *God* for thee, for *Help*. If ^{Pf. 36.9.} it (speak from the *Heart*, much may be ^{Mal. 2.1.} done by the *Mouth*. For, as God is the ^{22.} *Fountain* of *Grace*; *Prayer* is the ^{1 Joh. 4.21.} *Bucket* of the *Well*. If then thou ^{Ez. 11.19.} wouldst have it, thou must *Down*, or ^{John 12.5.} rather (since the *Well* is above) *Up* ^{1 Cor. 12.3.} with the *Bucket*. *My Soul*, thou canst ^{Ezek. 36.27.} no more *do right* without Gods *Spirit*, ^{Rom. 8.} then the *Body* live without thine: If ^{4.11.14.} that Holy Spirit *Lead* thee, thou wilt ^{Ezek. 36.27.} not go wrong. *I will put my Spirit in* ^{Lu. 11.13.} *to you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.* Lo there's the *Power* to do right: And shall not your *Heavenly Father* give the *Holy Spirit* to those that ask it? (That's the way to come by that power.) And if thou ^{Isa. 61.3.} dost, for thy better speed and haste, ^{Dan. 9.9.} mix thy *Prayers* with *Askes* and *Tears*; ^{Isa. 38.3.} and *Weep* and *Fast* for their better fervency; thou wilt sooner get to the end of that way. And if thou wilt for thy ^{Dan. 9.3.} ^{Psal. 6.8.}

Joh 6.57. better progress, provide thy self with
 Zωοποίησιν more strength and store, be sure to be
 τῆς ζωῆς one at an *Eucharist*, if it come fairly to
 Damasc. thy hand. For, *my Soul*, nothing doth
 Viaticum more nourish Holy Spirit than an Eu-
 Joh. 6.58. charist. The *Bread* of life from Heaven,
 Jam. 5.16. that thou *Faint* not in the way. And
 Luk. 18.1. then Prayers most prevail, when we
 wax not weary, and grow faint.

My Soul, thou hast been taught many
 Helps to do Well, but by two things
 wilt be *Cautioned* to do yet *Better*. If
 thou look to thy Christian *Credit*, and
Innocence, well. To keep that, without
 just *Blot*; this, without greater *guilt*.
Lessons that are not *Commonly* taught,
 and therefore to be more *Singularly*
 Learnt. *Impair* not thy *Credit*, *En-
 crease* not thy *guilt*. Watch against
 both with strict Conscience. Such

Holy Cautions help to Heaven much.

4 Divi-
 sion.

Phil. 4.8.

3 Joh. 12.

1. *My Soul*, there is a *Reputation*
 Christian; and if thou *Value* the *World-
 ly* before life, the Heavenly should be
Dearer. It is, when thou givest no just
Scandal, and *Appearest*, without due
Blame and blemish, in the eye of the
 world. I say, scandal that's *just*; for
 if the *Offence* be *Causeless* in thee, it's
Taken, not given. And, I say *Appearing*
 with-

without blemish, for thou must look as
 that it be not, that it do not, *Appear.* ^{1 Thel.}
Abstain from all appearance of Evil. ^{5.22.}
 Thy *Conversation* must have neither *Ill*
Heart, nor *Face*: Nor ill *Prospect* for ^{1 Cor.}
 Heaven, nor *Aspect* to Earth: give no ^{10:32.}
offence to any. That is, Hurt not an Ho-
 nest *Eye* with a *glass* of foul behaviour; ^{Heb 11.13}
Stumble not an Upright *Foot*, with a vi- ^{2 Cor 6.}
 sible *Block* of offence *Providing* for ho- ^{3 and 8.}
 nest things not only in the sight of the ^{22.}
 Lord, but in the sight of men; and of ^{Rom. 12:}
 the good above all. For better a Mil- ^{17.}
 stone tyed about thy neck, and thou ^{Mat. 18.}
 thrown into the bottom of the Sea, then ¹⁶
 offend one of these little ones. What- ^{Phil. 1.27}
 ever they *Seem*, thy Sin is great. ^{and 4.8.}
 O-then, my Soul, shall They be scanda- ^{Eph. 4.1.}
 lized, rather then great ones, bad ones ^{Col. 1.10.}
 be Offended? This will hang about thy ^{Rom. 15.}
 neck a guilt heavier then a *Milstone.* ^{2:}
 Have Sense then (as of thy earthly) of ^{* Qui con-}
 thy Christan Honour, my Soul: Say, ^{scientiam}
 do nothing Unworthy that Nobleness, ^{negligit,}
 thy goodness. Have care (as of thy ^{crudelis}
 Self) of Anothers Satisfaction; and ^{est in seip-}
 wound no more thy Credit, then thy ^{sum; qui}
 * Conscience. Let not thy Brothers ^{samam}
 Heart, more then thy Own, take thy ^{negligit,}
 wound. Ill Looks wound good hearts; ^{crudelis}
 Aug. ^{in proxi-}
 and ^{mum.}

Eecl. 7. 1. and if they *Infect*, kill like the *Basilisk*.
A good name is a precious ointment; but
 an ill, a *Deadly Perfume*. And if thy
Carriage want a good *Countenance*,
 that's a *Dead fly*, and makes it *Ill*. Away
 then with an *Atheists Heart* and *Look*.
 Away with *Unchaste Deeds* and *Shews*.
 Away with prophane *Thoughts*, and
Signs. Away with an *Epicures Spirit*,
 and *Habit*. Away with a *Lyars*
Soul, and *suspition*. What is ill, or
 looks ill, do all away. For, Believe it,
 The way for thee to go to heaven, is
 not to *Lay* a *Stumbling block* in thy
 Brothers way. Build him a *Bridge* by
 thy good *Example*; and, by thy *Coun-*
sel, *Lead*, and *help* him over; but do
 not *Block up* and *Barricado* his passage,
 and by an ill *Spectacle* of Life (like
Amasiah's bloody corps) *stop* his better
 course. Thou canst not *Bring* others
 on their way, and thy self be *out* for
 heaven. No, but *Company Coming*
After thee, thou wilt be let *Sooner* and
Higher in. Most do not *Mind* this, but
 do thou, *my Soul*! And *Keep Clear* of
 others *guilts*; Be sure to mind that,
 The reason is as great as *Thine*, and
Their, *Salvation*.

2. *My Soul*! Is not thy *Own* proper
Guilt

Rom. 14.

13.

Pf. 2. 15.

Heb. 3.

12, 13.

Gal. 6. 1.

2 Sam. 9.

12.

Jam. 5. 19.

20.

Dan. 12.

3.

Guilt great enough, that thou must pile
on heaps of *Other* mens, to make the
Fire greater? *David's sins went over his* Psal. 38.8.
head, and were a Burthen too Heavy for
him to bear. My Soul! Dost thou not
Shrink at this? He that had so good
Shoulders, so great a Strength to Bear,
so little a *Load* to carry, yet was his Aet 13.12.
too *Heavy* for him? And is thine so Kings
Light, to take others On? Art thou 11.38.
confounded to consider the vast sum of Dan 9.8.
thy *single* Trespas (though but a *Dani-* Pl. 40.12.
els debt) and will not the *Scores* of o-
ther mens Sins, bring on thee, Over-
whelming *Confusion*? Art thou *princi-*
pally to Innumerable ills, and wilt thou
be *Accessory* to Millions? *My Soul!* We
must bear one anothers burthens: But Gal 6 2.
their *Miseries*, not their *Sins*. By *Cha-*
rity, not *Copartnership*. A *Fellowship* and Heb. 13.3.
feeling doth well in *Woes*, but wofully Eph. 5.7.
in *Sins*. *Alas* was feigned to bear 2 Cor. 1.14.
Heaven; but none, Hell. Acts 2. 20.
Rom. 14.

And couldest thou make shift for 15.
thy *Self* to be *saved*; wouldest thou Exe. 33-66.
have *Others* by thy Default, to *perish*?
Have the *Curses* of Hell, with the *Jays*
of Heaven? *My Soul!* So many as
Sin by thee, are *Damned* for thee:
and canst thou number How *Many*?

X. 5.

Number.

2 Kings

13. 2.

2 Kings

17. 22.

and 14.

24.

Number then all that by thy *Acts* have been made *Sinners*, and by Gods *Grace* not made *Penitents*. Thus when thou art *dead*, thy *Errors* may *Live*, and thy *guilts* for many ages lie *Unburied*, like *Cursed Parents*, propagating ill *Issues* successively to *Souls*, throughout many *Generations*. And though thy *Natural* sins die with thee, the *Adopted* may live for ever.

My *Soul*, then, do what the *Apostle* 1 Tim. 5. says, Be not partaker of other mens sins; But more, then he *Means*. He would

22.

have no *hands* laid on unworthy *Persons*; do thou keep thine from unworthy *Actions*. By any *Deed* of thine to *Ban* anothers *Soul*, is of all most *Unworthy*; Go by *Anothers* to ban thine. And there are many wayes to do both. *Nine* are numbred. And very *Naught* all. When thou canst, not to hinder it, for so thou art *Assistant* to it and thy *hand* doth it *help*: When thou shouldst, not to *Reprove* it, for thou art *Advocate* for it, and thy *Tongue* gives it *License*. To *Conspire* *Sin*, for that's to *Conceive* it in anothers to give it *Womb*, and be its *Mother*. To *Command* it; for that's to *Beget* it, and give it *Seed*, and be as *Natural Father*.

Apoc. 18. 4

*Fussio,**Constitutum,**consensus,**Palpo, re-**curfus*—*Partici-**pass mo-**tus, non**obstans,**non ma-**nifestans.*

To *Consent* to it; for that's to *Own* and *Maintain* it, and be *Adopting* Father to it, if not *Natural*. To *Commend* it; for that's to give it *Dug* and *Suck*, and to be *Nurse* to it at least, if not a *Mother*. To *Entertain* the *Actor* of it, for that's to give it *Shoulders* and *Support* it; or *Refuge*, and to be *Patron* and *Protector*, and so *Brother*, if not *Parent* to it: To keep *Silence*, and be *Mute* at it; for that's to give it *hand* and *heart*, and to be a *Friend*, if not a *Brother* to it. To *Partake* of it, for that's to give it *Arm* and *Face*, and to be both sworn *Brother* and *Friend*, and *Loving Benefactor* of it.

In the *Instance* of one Sin, see all this, *O my Soul!* Let *Blood* be it, and behold how another may shed it, and thou be *Guilty* of the *Blood*. *Joab* 2 Sam. 18.9. killed *Absalom*, but *Ahitophel* Mur- & 16.11. and 12.9. thered him, because his *Counsel* brought him to his *Death*. The *Ammonite* slew *Uriah*, but *David* killed him, because Act. 7.59. & 22.20. he *fell* by his *Command*. The *Jews* 1 Kings. 21.13.9. stoned *Stephen*, *Saul* did not *touch* him, yet had *hand* in his death, because with his *Consent*. Sons of *Belial* stoned *Naboth*, yet *Ahab* slew him, because, as he gave *Countenance* to the doing it with.

with his *Seal*, so he had *Complacence* in the *Deed*, and so *Commended* what was done. All *Benjamin* did not *Ravish* the *Levits Concubine* to *Death*, but gave *shield* and *shelter*, to them that did, and so the *Bloody-Rape* became *Theirs*, by *Patronage*. The Jews in *Christs* time did not *slay* the *Prophets* which were *killed* many hundred years *Before*, yet by *Participation* with their *Fathers* became *Heirs* of their *Murthers*. And if *King Solomon* Open not his mouth for the *dumb* in the cause of all such as are appointed for *destruction*; They may be the *Children*, but he shall be the *Father* of it. Strangers *Cut off* *Jacob*, *Esau* *sate* still and *lookt* but on, and he *Destroyed* because he did not *save*. Though *Eli's* Sons fell by the *Philistims*, His *Hand* gave them the *fatal Blow*, because he did not sufficiently *Reprehend* that which was their *ruine*, their *Sins*.

O my Soul! Be for the *Communion* of *Saints*, not *Sinners*. Nor in *Blood*, nor any *Guilt*, do thou *Commune* in anothers *Sin*. *Advise* from it, *Forbid* it, *Dissent*, *Dispraise*, *Disrespect*, *Disclaim*, *Proclaim* against it, *Resist* it, *Rebuke* it. Thou hast *guilts* enough of thy

Jud. 19.
 22. & 20.
 5. 13, 14.

Mat. 23.

31.

Luk. 11.

48, 49.

Pro. 31. 9.
 & 24. 30.

Oba. 11.

13. & 1. 12.

1 Sam. 2.

22, 29.

33, 34.

Lev. 19. 17.

thy own to *Multiply*, thou needest not
Adde any others to it.

My Soul, then, *Giving* others scandal, and *partaking* others guilt, are thy *Enemies*, against which *Conscience* must be charg'd to keep a strict *Watch*. And is thy great *Fiend* if it do. For surely Not to *hinder* others from Heaven, is to *further* thy Self; not to be *Laden* with much *guilt* gives an easier *passage* to heaven. And to be free of such *Blocks* and *fetters*, makes the *Course* of piety more *Easie*. More easie, though to Craz'd an Corrupted nature *hard* and not to be compassed without our best Thoughts and Endeavors, even all that *Mind* and *Man* can do, though *Ear*, and *Eye*, and *Heart*, and *Hand*, and *Mouth*, and *Conscience*, improve all their *Arts* and *Faculties* to the *Full*, and with *United* forces, set on the good and great *Employment* of Gods Service, and our Godliness. But so it will be. For, *my Soul*, *Wisdom* assures thee,

If thou wilt receive my Words,
and hide my Commandments within
thee; So that thou encline thine Ear unto
wisdom, and apply thy Heart to under-
standing: If thou cryest after knowledge,
and liftest up thy voyce for understand-
ing:

Prov. 2. 1.
 2, 3, 4, 5.

ing: If thou seekest her as silver, and searchest for her, as for hid treasures; Then shalt thou understand the Fear of the Lord, and find the knowledge of God.

The sum of this Part is.

1. *Some Acts are great Assistances to Pious Life, which by Gods blessing we may do.*

2. *Hearing Gods Word, Reading, Resolving, Attempting Practise and Praying, are those Acts.*

3. *Holy Cautions help much, as well as Actions.*

4. *It Will advance much to Heaven to look carefully to a Christian Credit and Innocence on Earth.*

5. *To have great Caution to avoid just scandal, and keep clear of other mens Guilt, is the way to maintain that good Credit and Innocence.*

Friday-Soliloquy.

Remedies of Humane Frailty,

O R,

A Soliloquy shewing the soul, What Provisions of grace and mercy God hath made to support her weakness in the way of Piety.

MY Soul! For all thy Cares and Helps, thou wilt fail in thy Perpetual Service, so long as flesh and devil cease not their Perpetual Motion. God therefore, in tenderness of Mercy, hath provided for thee, Remedies of Grace. Repentance, that thou do not die: Faith, to make thee, and it, live: and New Obedience to keep all alive!

Sin, my Soul! is Ill Humour to Heaven, a Disorder of Holy Spirit, and just Temper in thee. For this Disease, Repentance is Gods* Remedy.

And very Sufficient to heal thee. For it will Bleed* thee in Contrition, Vomit thee in* Confession, Purge thee by* Conversion, Sweat thee with* guilt, Bath thee in* Tears, Diet thee from

Occa-

1. Part.
Eph. 5. 17.
1 Pet. 5. 8.
Ez. 18. 23.
Gal. 3. 11.
Col. 2. 12.
Rom. 6. 30.
Jac. 2. 26.
Psal. 4. 4.

* Text de
penit.
Μίσγναι
νίας φάσ-
μασιν.

Naz.
a A 2. 37
b Ez. 18. 31
c 1 Co. 5. 9
d A 2. 31
e Joel 2.

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f 2 Cor. 7. *Occasions of ill, Canterize the Corrupt*
 11. part with ^s *Threats*, and foment the
 g Jonah *Weak* with ^b *Promises*, and Exercise
 3.4.5. all, in ⁱ *Alms*, ^k *Fasts*, and ⁱ *Prayers*.
 h Joel 2. And, of the Healing *Virtues* of all
 13. these Penitent souls have had blest Ex-
 i Dan 4. periments. For that Bleeding-cured the
 27. k Joel 2. Barbarous ^m *Jews*, Vomiting ⁿ *David*,
 12. l Luke 18. Purging ^o *Ephraim*. The Sweat did
 13. the *Failer* ^p good. The Bath help
 m Acts 2. ^q *Magdalene*. The Cautery ^r *Saul*.
 38. ^s *Fomenting Israel*. The Exercise did
 n.2 Sam. ^t *Zachens*, ^u *Ahab*, even the ^v *Publican*
 12.13. Ease.
 o Hosea

14 8.

p Acts 16.29. q Luke 73.8. r Acts 9. 16. s Hos. 6.1.2.
 t Luke 19.8. u 1 Kings. 21.19 x Luke 18.13.

Isa. 57.48. O my Soul! admire and adore

Jer. 8.6. that Great and Good *Physician* who
Prescribes thee so *Fair*, and yet so *So-*
veraign a Medicine, To grieve thou
 hast done *Ill*, and *Desire* thou mayst do

* *Peccata* Better. To be sorry for what was *A-*
miss, and *Not* do again, what will make
 thee sorry. * When I have *Wandered*, to
 Return: When I have been fool'd, to
 grow *Wise*: When I am *Sick*, to be

Jer. 3.22. Well. When I am foul, to *Wash*: When
 I cannot be a Saint (as good as *Adam*
 was) fully *Innocent*, to be as well as

Isa. 1.16.

Enoch

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Enoch may be truly *Penitent*. Was ever prescript so fair?

And, yet *my Soul*! this *Heals Sin* (*Guilt and Stain*) *Returns* thee, both to *God* and thy *self*, *Recovers* both *fall*, and *Wit*; *Restores* both *Tainted Blood*, and *Spirit*; *Reduces* to a *Paradise* both of *Joy* and *Innocence*; *Saves* thee from *Death*, sets thee in *Health*, *Disposeth* thee to long, even *Everlasting Life*. Can any *Medicine* be more *Sovereign*?

Take it then, *my Soul*, if thou lovest thy self. And *how*, and *when* thy *physician* gives it. Not *half* (for he appoints the *Whole*.) Not this *hereafter* for he wills it, *Now*.

(1) To *grieve* for Sin, and do no more, *Joel 2.12*. is to *See*, not to *Lose* thy *sickness*. And to *Amend* what is not first *Griev'd*, to *Recover*, before thou art *sick*. To be *Compunct*, and not *Confess*, is to *Bleed Inwardly*. To *Confess*, but not be *Contrite*, to *Vomit*, *Wantonly*. to *Confess*, and not *Amend*, to *cast*, and *lick up*, the *Vomit*. To be *Frightned* for Sin, and not *Bettered*, is to *Sweat*, and take *Cold* after it. To *Weep* for it, and *Commit* it, with the *Sow*, to *Wash* and *Wallow*. To abstain *Occasions*, and not *Acts*, is to *Fast* it into a better *stomach*. To be *Threat-*

Penitens
ferè inno-
cens est.
Ecd. 7.29.
Hof. 14.4.
Isa. 1.18.
Lu. 15.17.
Ezck. 18.
30,31.
Luke 15.
22,24.
2 Cor. 7.10
Luke 4.18.
Act, 11.18.

Pro. 28.13
2 Pet. 2.
22.
John 5.14
2 Pet. 2.
22.

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Gen. 4. 13. Threatened into Despair, is, instead of
 sin, to *Burn* thy self. And to be fed
 with *Promises* unto *Presumption*, is not
 2 Cor. 7. 1 to *Cherish* thy self, but thy *Sickness*. To
Renounce Evil, and *Entertain* Occasi-
 ons, is to *send* it away, and *call* it again.
 Isa. 1. 12, To *Pray* to God, and yet *Provoke*
 14. Him, is to make a *play* of our Prayers.
 2 Cor. 13. 3 To give *Alms*, and do ill, is to give Sin
 not a *Divorce*, but a *License*. To *fast*
 from *meat*, and *fall* to *sin*, is to *Wheat*
 the *Knife*, not to *Kill* it, but *Feast* it.
 Isa. 58. 4. To pray, give, fast, and then take *Lib-*
 Lu. 18. 12. *erty* to *swear*, and *sin* and erre again.
 is not to make *Health* but a *Disease* of
 the *Exercise*.

My Soul! This is to take the *Medicine*
 By *Halves*, and so thou shalt never
Recover thy Self *Whole*.

(2.) And if thou *Delay* it, that's the
 way never to *Recover*. That, take
Strength from the *Medicine*, and give

Mat. 15. 15. it to the *Disease*; for, so it grows *Inve-*
 Jer. 13. 23. *terate*, and the *Cure* more *Difficult*,
 Mat. 26. not *Desperate*. More hard to be;
 73. *Sow* is *Washed* white, not a *Black-moor*.
 Aa. 8. 18. A *Young* Profligate, sooner then an *Old*
 2 Cor. 4. 4. *Obdurate* Sinner. *Simon Peter* quickly
Simon Magus never. Its more hard to
Do; Sin hath more *Efficacy*, the *Devil*

more Interest, God more Anger; Nature
 is vanquish'd, her Powers deprav'd, her
 Faculties Infirm'd, decayed, deprived of
 virtue for it. It's more hard to Suffer;
 Sin is Incorporate, the Humors Irradi-
 cate, Habituate and Naturalized; as
 soon Pluck up an Old Tree, as Sin by
 the Roots. As easily tear out thy Heart
 as thy Lust, and Vomit Bowels, as Cu-
 stoms, and quit Limbs as such Vices. O
 my Soul! If Delay of Physick hath killed
 Thousands of Bodies, it hath Ten thou-
 sands of Spirits. Deferre not then thy
 help, delay not thy Time. And Especi-
 ally, by the love thou hast to Heaven.

Defer it not till Death. For, What
 that be Sudden, and give the no
 Time! Or Distracted, and take away
 wit? Or Cursed, and keep away Grace?
 And if it allow thee Space, and Sence,
 and Succour, where will be thy Com-
 fort? Backward? There's nothing to
 be seen but the sad Survey of a life
 full of guilts, and Stains. Forward?
 there's the Horrid Prospect of Hell
 and all Hideous Tortures of Damned
 Ghosts, the due Deserts of those guilts.
 Thou hast not Power to Undo Ill; no
 time, to do Better. What then? Wilt
 thou Repent here, and Amend in the
 World

Psal. 7. 12.

Jer. 4. 12.

Mar. 5. 29.

Inducian
 usque ad
 mane. apud
 Greg.

*Quantam
lacrymarum
vim ex-
pendemus,
ut cum
Baptismi
fonte exa-
uari pos-
sit? Naz.*

World to Come? For *Half* thy
Work look for all thy *Wages*! No
Thou dost not *half*, if no more *Repent*
Wilt thou then look *Upward*? Will
Miserere mei Deus! Serve God; or
a *Peccavi*, Satisfie? all the three *Vo-*
lumes of thy *sins* (Thoughts, *Word*
and Deeds) all the *scroles* of thy *Guilt*
be *Cancelled* and *Blown* away with
Breath of Three *Words*, or *Syllables*
Will a *Groan* expiate a *Life-full*
guilt? a *Tear* (a *Drop*) wash a *Heart*
full of *filthiness*? The *Iravings* of
Moment undo the *Ills* of all thy *Ages*
Canst thou expect this from Him that
is *Just*, when thy whole life hath been
but an *Abuse* of His *Grace*, and *Mercy*
Canst thou *Promise* it thy self, and
look *Inward*? That this is the *Fear* of
God, not *Death*; not out of *Self*
love, but *Gods*; not for hate of *Pain*
but *Sin*; not by a *Force* on *Conscience*
ence, but *free*; and if not thy *Self*
dost thou look *Outward*; Who shall
Assure thee? Some *Comforter* may pro-
nounce *Mercy* to thee, as *Favourable*
Judgement, hath been given of many
that have Lived *Ill*, and yet Dyed
penitently. O my *Soul*! In this case it is
better to *Give* then *Receive* a favour

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ble Judgment. Its my *Charity*, not thy
Felicity, that it doth suppose thee happy,
 whom it *Knows* not, *Miserable*: but if 1 Cor. 13.
 do not find thee, doth not leave thee 5.7.
 happy. What thou *Art*, the Judge of
 Hearts knows; what thou *shouldst Be*,
 the Judge of *Charity*, hopes. Because,
 when he sees not *Evidence* to the con-
 trary, he *Believes* the best of thee, with
 my Great Judge. O my Soul then, leave
 not all to the *Last* hour; when thou art Isa. 38.9.
 to *Reap*, be not to *Sow*, thy Comfort. Psa. 26.6.
 Hast thou 1. *President*. 2. *Parable*. Lu. 23. 43.
 . *Promise* of Hope? The *Converted* Mar. 20.9.
Thief? The *Eleventh Hours* * *Call*? At Ezek. 18.
 What time soever? O be not such a Spl- * In Litur-
 er'd Spirit, to suck *Poyson* out of sacred giã sic
 flowers. Let not *Antidotes* of Mercy vertitur.
 be made *Cordials* for *Presumption*. If
 thou dost out of Gods *Word* draw ill
 spirit, thou *Robbest* it of its Holy Sense,
 and wilt find no *Promise* of Pardon,
 nor *Hope* in any *Parable*, or *President* 2 Pet. 3.
 or such a *Thief*. My Soul! then, 16.
 1. Look at the *Thief* on the *Cross*, as a
 child at the *Font*; *Baptized* from Sin,
 confirmed by Christ, so *Dying*, and Sa-
 ved. What's that to thee, who, as Co-
 ronymus in his Baptisme (ever since Eccl. Hist
 mine) hast done nothing but *Defile* thy
 Font?

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2Pet. 2. 20. *Font?* A Renegado in thy life to the
 Heb. 6. 4. *Profession* of thy Baptism?

Look at the *Thief* on the *Cross*, as a
Martyr at the *Stake*? a *Believer*, a
 Luke 23. *Saint*, a *Confessor*. All on Holy *Flame*
 40, 41, 42. for *Christ*. The New *Disciple* that
Hanged for Him, when none of the
Old stood to Him. *Senseless* of *Pain*, to
 spend his *Breath*, and *Serve* Him. As
 ready to *Dye* for Him, as with Him,
 and spend his *Blood*, as *Breath*, to Ho-
 nour Him.

Look at the *Thief* on the *Cross*, as a
 Jon. 2. 20. *Jonah* in the *Sea*. A *Miracle* of *Grace*,
 a *Prodigie* of *Providence*. Wilt thou
 therefore cast thy self into the *Sea* in
 hope to be *Saved*? Gods *Mercy* is an
Ocean; yet if thou so *Leap* into it, thou
 mayst be *Drown'd*. Thou that hast left
 Mic. 7. 19. the *Ship* of good life (the *Ordinary*
 Eccl. 8. way) how canst thou look to be Pre-
 11, 12. served by singular *Priviledge*? A *Mon-*
 Ro. 2. 4, 5. *ster* of life, to be saved in *Death* by a
 1Tim. 1. 19. *Miracle* of *Mercy*?

Look at the *Thief* on the *Cross*, as a
Saint in *Heaven*. Make him not en-
 courage thee to *Rob* God of his *Honour*,
 and thy self of thy *Happiness*, lest thou
 make Him to be a *Thief* in *Paradise*
 too. *Canonize* not thy self *Saint* by his
 Example,

Example, lest thou *stigmatize* him Sinner for the *President*, and prove thyself a *Reprobate* by the *Presumption*.

Think not then when thou hast liv'd 2. *Part*. till in the world, and art *Crucified* to leave it, by the *Staff* of good hope to *Leap* into *Paradise*, though before an utter *Stranger* to *Christ*, with whom thou hast not the blis to be *Crucified*. There is no *Parity* of reason to argue, from his *singular*, thy *same* Condition.

2, Nor from the *Parable* of the *Eleventh* hour to thy *Call* at the *Last*. For, What if those *Hours* be the *Ages* of the *World*? then from *Christs* *First* *Comming* to his *Second* is the *Eleventh*. And what if the *Ages* of *Man*? Mind, my *Soul* then, Who was called? He that was not before *hired*. But how oft hast thou had *Offers* and *Refused*? Mat. 20. 7. Think then of the *Five Virgins*, as well Mat. 25. as the *Five Labourers*. And of the 12. & 22. 7 *Kings Supper*, as the *Lords Peny*. And Lu. 14. 28. for thy daily *Recusancy* look more to be *Excluded*, then *Addmitted* Heaven. And to *What*? To *Work* till the *time* of wages? My *Soul*, Death is the *time* to take the *Peny*. The *Night* in which no John 9. 4. man *Can*, and when it should end, hast thou not *Begun* thy *Work*? And *Whither*?

ther? but into The *Vineyard* of the Church, out of the *Market-place* of the World? and thou dost nothing but stand *Idle*, or do *Ill*, in the *Vineyard*, Ever since by *Baptism* taken in? And *who* calls but the *Lord*? And if thou dost all thy *Life* time refuse His *Work*, will He at *Death* call thee to His *Wages*? The *Eleventh Hour* of the day then may be as well at the *Morn* or *Noon*, as *Night* of thy life. No hope then, if when called betimes, tis late ere thou wilt come.

3. Nor is that so *Promising*. At what time soever. It is that the *Penitent* shall have *pardon*; but where, that the *Sinner* shall be *penitent*? It is *If* He be; it's not, that He *shall*. And must be from the *Bottom of the Heart*, not from a *Frighted Phansie*, or *Quavering Lip*. *My Soul!* It is a great *Way* from the *Top of the Heart* to the *Bottom*: And it is turning *From* wickedness, not *Against* it. That reacheth to the *Life* from the *Heart*, but that the *Death-Bed* cannot do. And though it be, *When*, it is not *Howsoever*: yea, and for all that there are bounds to that *When*, A set *Place* for *Jezebel*, a *Day* for *Jerusalem*, a *Time* for the *World*. Too *Late* thou mayst *Repent*, too *Soon* thou

Ita versio
Liturgica.

Jer. 17.9.

Psal. 64.6.

Rev. 2.21.

Lu. 19.42.

Gen. 6.3.

canst

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canst not. If the *Glass* be run, the *Sun* set (though Noon naturally) wo to Heb. 12. thee, it is too late. The *door* of mercy, 17. though it stand long open, will at last Amos 8.9. be shut. *Wisdom* it self shuts the door. Eccl. 8.12. & 9. 10. All these then plead little for thee. Luke 13.

Nay doth not every one *march* against thee? For, *my soul*! If of *two* Thieves Prov. 1. one was damned, is it it not an even 28. lay whether thou be saved? Whether

thou shalt dye *repenting*, or *blaspheming*; the *right hand*, or the *left hand* Thief? (Is it not so by the *President*?) If *some* be called at the *eleventh* hour, but all before, from the

first to that; Is it not *ten* to *one* odds if ever thou be called, if thou *neglect*

the work of thy *Salvation* till the *eventh*? (Is it not so by the *Parable*?)

If *when* (and not till when) *I repent*, I shall *live*; Is it not a *hundred* to *one*,

say a hundred *thousand* to one odds, if I defer it, I shall dye? Is not this the

freight gate, which for want of *mind*, or Mar. 7.13. *time*, or *grace*, few find, because they Isa. 55.6.

seek it with sin, which they are loth *E centum millibus*

to lose, till Life and Soul, and all be *vix bene moritur*

lost? (Is it not so by the *Promise*?) *malè què vivit.* *Saint Jerome* says, *my soul*! *There* Hier. *lives well*, that *lives ill* not one of a

Y

Hundred

- Hundred thousand.* And to *Prove* his sum. From *Adam* to *Christ*, that have so lived and dyed, we read but of *One*; but one, of many *Thousands* of *Millions*. Without delay therefore,
- Joel. 2. 12. Now also turn even to him with all thy heart, with fasting, and with weeping, and with mourning; and rent thy heart, and not thy garment, and turn to the Lord. The Lord says it, who delights not in thy death, poor *Sinner*, whosoever thou art. And therefore would have thee, by a true and timely Repentance to recover thy health and life. For from *soul-sickness*, that's God's Recovery.
- Jer. 4. 3. My Soul! That may be a wholsome but a wearisome course. To plow up thy heart, and harrow thy whole man with daily, and continual Duty, will make thee apt to faint, and perhaps some
- Hos. 10. 12. Ground will pass Untouch'd, and some
- Pf. 19. 12. Clod be unbroke; and when all is done there will be failings, and need to repent thy very repenting; To comfort and confirm thee therefore against the provision is made by the mercy of God And,

2. Faith is the Cordial.

And for Materials, and Vertues

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true) a most rare one; Gold and ^{1 Tim. 1. 5.}
 Pearl, and Coral, are not Compara- ^{Job 28.}
 ble to it. *Mannus Christi* is not, ^{25, 28.} *San-*
guis Christi makes it. Nay, Blood and
 Spirit, Godhead and Manhood, Ver- ^{1 Cor. 1.}
 tues and Merits; what he did do, *Say*, ^{30.}
Suffer, All Christ, and All Christs, is it. ^{Mat. 11.}
Christ the onely Cordial to a Sinful ^{28.}
 Soul. None to him, *None but Christ*. ^{1 Joh 2 1.}
 And *Jesus*. None to that. The Name ^{Phil 2. 9.}
 above all names. *Bread* to the starv'd, ^{Joh 6. 50.}
Cloth to the Naked, *Freedom* to the ^{Gal. 3. 27.}
Fettered, *Wealth* to the Beggar'd, ^{Joh. 8. 36.}
Strength to the Faint, *Light* to the ^{2 Cor. 8 9.}
 Dark, *Life* to the Dead, *Deliverance* ^{Phil. 4 13.}
 to the *Damn'd*, all's in *Jesus*. *My soul!* ^{1 Thes. 1.}
Christ is a Name of * *Medicine*, *Jesus* ^{10.}
 is * *Health*. There's his *Oyl*, but here ^{* Anoin-}
 is his *Salvation*. Gladness that thou hast ^{red.}
 in *Christ*, but thy *Happiness* in *Jesus*. ^{Heb. 1. 9.}
Healing is in his *Wings*, *Saving* his ^{† Saviour.}
work. *Health* in his *Name*, *Redempti-* ^{Mar. 1. 21.}
 on his *Office*: Against Sin, Hell, Guilt, ^{Mal. 4. 1.}
 Wrath, Devil, Death, Woundings, ^{1 Tim. 1.}
 faintings, Swoundings, no Remedies ^{15.}
 in *Jesus*. ^{* I do-}

And Faith makes the * *Application*. ^{most.}
 The *Eye* by which I see him. The *Foot*, ^{Cryf.}
 by which I come to him. The *Hand*, by ^{Joh. 3. 14,}
 which I take him. The *Ring* by which ^{15 & 6. 29}
 & 1. 12.

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I marry him. The *House*, in which I
 Rom. 7.4. dwell with him. The *Board*, at which
 2 Cor. 11. I feed on him. The *bed*, on which I
 12. rest in him. The *Vest*, in which I wear
 Eph. 3.17. him. The *Soul*, by which I live in
 Joh. 6. 47. him. The *Body*, by which he lives in
 Heb. 3.18. me. What doth thus *Unite* to the All-
 Rom. 13. saving *Comforter*, must needs be Cor-
 14. dial. And thence are in it those *Spirits*
 Gal. 3.20. of Comfort. *Hope* against the *Faints*
 Joh. 14.16. of *Fear*. *Peace* against the *Troubles*
 Heb. 11.1. of *Guilt*, and *Joy* against the *Droopings*
 Rom. 5.1. of *My soul* ! If with hard toil and
 & 15. 13. abstinence, like *Jonathan*, thy eyes be-
 gin to *fail*, and thy *strength* to *faint*
 1 Sam 14. Joy is *honey* to clear them, and revive
 29. thee. If with *Israel* in this *Wilderness*
 2 Cor. 4. of want and wo, thou art ready to *sin*
 16. and *perish*, *Peace* is *Manna* to feed and
 Apoc. 2. *sustain* thee. If with *David* thy bones
 15. are *dried* with heaviness of heart, thy
 joy is *marrow* to *moisten* them, and
 Psal. 63.5. *strengthen* thee.
 Isa. 66.14.

But, if not *true*, thy *Faith* is none
 this. And, my *Soul*, since all thy com-
 fort depends on this, look to it, for
 have not *Faith*, and few what is true,
 2 Thel. 3. *Counterfeits* of *Faith*, are not true,
 2. *Cordials* to *Conscience*. And there
 1 Tim. 1.5. many *Counterfeits*.

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1. A *Vain delusion*. When what thou believest, is thy *Phansie*, not Gods *Word*. Or a *Revelation* (as thou thinkest) *New*, but *contrary* to the *Old*. For if Faith be not wedded to the * *Word*. the comfort it bears is *bastard*. Delusion all.

2. A *Blind Resignation*, is deceit too. Indeed to give up the *Mind* in absolute belief to what he says (be it *Above* or *against* thy *Reason* or *Sense*) is *Right*: And to see *superfluities* to *salvation* (though revealed truths) with the Churches eyes not ill: But *necessaries*, thou must see with thy *own*. And know what thou dost be- lieve, and not live by anothers Faith, nor have thy joy in anothers *Heart*.

3. An *Idle Speculation*, it is not nei- ther. It undertakes a great *work*, and employs at it a great *workman*. That *hugean stable* to cleanse the *heart*, and labour for the strength of *Paradise*, to keep Gods *Commandments*. This it un- dertakes. And (which abhors no toil for which wit can imagine possible) *love*, is that, it employs. It is but an *idle com- fort*, that's brought by a *hytring Faith*, and,

4. A *Great Confidence* doth not e-

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Mr. Baines ver make it Good; for Assurance of Sal-
 in Eph. vation may be without true Faith; and
 pag. 387. it true without that Assurance. That's
 Helps, 93. the effect of a strong one, not the Ef-
 Byfield in sence of all. Every man is not strong.
 2 Pet, Some points of wind may serve to make
 Rom. 14.1. the way, Every ship hath not Sail-ful-
 17. 29. 40. And if the Ballast be not weighed and
 est — Franght, with an Humble and Good
 1 Tim. 1. Conscience, may as soon Overturn, as
 19. Arrive the ship. If Tender, it Sink
 it in Despair; If Tough, Splits it on
 Presumption; No comfort for many
 but as a Galph and Rock to the Mari-
 ner, if full perswasion be, or there is
 No Faith. And;

Apoc. 3. 5. A Good Opinion is less; Thought
 17, 18. others concurrent with my own, of
 my self. What would I not be, could
 I be what I would? I am not in hap-
 py condition, because I think it; but
 must first be so, and then I may, be-
 lieve it. If Ground-less, if Word-less,

Mat. 25. 3. Good Belief is an Ill Faith: Because
 Apoc. 3. thou wouldest seek to have a Beetle
 17, 18. did'st thou not Presume it to be so good
 2 Pet. 1. 10. But,

Phil 2. 12. 6. A Bad Dispensation (that's wor-
 Rom. 11. of all) to grow bold to sin, because
 20. & 51. sure of Heaven. As Faith is never
 without

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without *Hope*, a *Spar* to good : So nor
 without *Fear*, the *Bridle* of Ill. *Noah* Heb. 11. 7.
 was saved by *Faith*, but, *Built an Ark* * Et qui
 for * *Fear*. If thou *plunge* thy self *habes fidei*
 into *Seas* of Sin, thou mayst perish for *veritatem.*
 all thy *Faith*. If perfect, it hath two *servat Dei*
Eyes ; One for *promises*, Another for *timorem.*
Precepts (*Divine Word* and *Witness* Cyp.
 both.) An ill life can no more stand Heb. 4. 1.
 with good *Faith*, then a great Sick- Joh. 3. 5.
ness be with good *health*. Act 24. 14.
 & 15. 9.

None of those then it is. No, A
trusting in *God* for *Salvation* by *Christ*,
 according to his *word*, that's the *sub-*
stantial Sovereign, *Cordial-healing-sa-* Act 15. 11.
ving Faith. Mar. 5. 7.

That there is none but by *Christ*, is Luk. 4. 41.
 the *Devils* ; That none by *Christ* but Act 6. 17.
 as he *conditions*, and *wills*, the *Saints*. Apo. 11 3.
 10.

My soul ! Though thy *Repentance* be
right, and *Faith sound*, and both, set
 thee *well* : all will be but the worse, if
 thou dost not *keep* so : For this, *Mercy* 3. Part.
 hath made *Remedy*. And, a Gal. 3.
 12.

3. *New Obedience* is the *Preservative*. b Deur. 27.

In *Adam* (*my soul*) the *Covenant* 26.
 was, *Do*, or * *Die* ; *All*, or b *None* ; c Gal. 3. 10.
Exactly, or * *Nothing* ; but in *Christ* ; Jam. 2. 10.
 Who doth d *consider*, and *succour* thy d Heb. 4.
 frailties, with his *Meritorious* and 15, & 23.

Y. 4.

Gra-

gracious reliefs, the Tenure runs, endeavour to do all, Be Upright in thy Endeavour. Hate great Sin, Love none. Fly the worst, follow not any. Detest enormities, Delight not in infirmities. This would not pass for Obedience of old, and therefore its called, new.

Rom. 16. 18. And thy health is happily maintained and preserved by it.

2 Joh. 9. 11. It preserves thy Repentance, and proves it sound: It preserves thy faith, & makes it saving: It preserves thy self in both, and keeps thee Living. S. John Baptist.

Rom. 6. S. James, S. Paul, his preservative.

12. It Preserves thee from Apostasie, that thou fall not wide from God, And from

Mat. 2. 8. Despair, that thou fall not short of him; for Sincerity is the Mother of Constancy,

Jam. 2. 14. and the Nurse of Hope. Gilt wears off,

Eph. 2. 1. Gold endures; The Guilty fears Judgment, the Honest heart Hopes. S. Lukes

38. and S. Johns Preservative.

Luke 8. 13. It Preserves thee under the Cross,

15. (the burden of thy flesh) and against

Job 8. 13. Temptation (the trouble of thy Spirit)

Eccl. 27. 8. the natural womb of Patience, and

1 Cor. 3. 2. 40. Step Mother to the Devils issue.

1 Cor. 24. 15. 15.

1 Cor. 33. 14. 1 Joh. 3. 21. Job 13. 15. Heb. 12. 11. Gen. 39.

10. Luke 8. 13.

Guilt

Remedies of Humane Frailty. 489

Guilt Galls the back, *Innocence* gives strength to bear a Cross. *Shallow* Trees are blown up with bitter blasts; well rooted stand against all winds; yea by them better rooted, and more strong to stand: holy *Jobs* and holy *Josephs* Preservative.

It preserves against high Censure of others Infirmities (a great block) and too deep a sense of thy own (a sore rub) in the way to heaven. *Hy. pocrisie* judgeth others, Integrity it self. It keeps the heart against main Offences, and God imputes not meaner trespasses. The *Sister* of Charity, and *Daughter* of Mercy; *Obeds* and *Hezekiahs* preservative.

It preserves, Prayer in favour, and the word in Fruitfulness (the Key and Door of Heaven.) That clean, This Open. It gains that Audience of Gods Ear; and gives this, Entrance into Mans Heart. Gets Prayer Good Respect; and provides the Word due Entertainment; Prayers Advocate, and the Words Treasurer. King *Dauids*, and King *Solomons* preservative.

It preserves against sin (the Gate of Hell) and against the World (the hinge of Sin.) The hollow heart will

Dan. 6.

22.

1 Pet. 4.

16.

2 Th. 1. 2. 10.

Psal. 1. 4.

Gen. 39.

10.

Job 27. 6.

Rom. 2. 13.

2 Cor. 2. 7.

Luk. 18.

11.

Mat. 16.

25.

Job 41. 7.

2 Chr. 28.

10. 8.

30 18, 19.

1 John 3.

20, 21.

Luk. 8. 15.

Psal. 66.

16.

Prov. 4. 4.

Luk. 2. 5.

Prov. 2. 1.

2.

1 Pet. 3. 1. 2.

Luk. 2. 19.

Mar. 7. 13.

2 Th. 2. 2.

Psal. 23. 6.

not, in *Open*; the *Upright*, not in *Secret*,
 Job 31. 27. offend. He looks at *Mans* eye, This
Ibi pecca, at *Gods*. And therefore dare *sin* no
ubi Deus where, because he sees *God* every
non videt. where. The *Chaste* body will neither
 Bern. be *courted* nor *frighted* to ill. The heart
 Ps. 119. which hath *singleness* for *God*, looks
 168. at the *world* as the *Devils* *wanton*; and
 Gen. 29. neither *Lures*, nor *Shacles*, *Bracelets*
 10. nor *Manicles*, *Golden* nor *Iron* chains,
 Rom. 8. 35. nor *Gains* nor *Losses*, *Pleasures* nor *Tor-*
 Gen. 17. 1. *tures*, *Honours* nor *Disgraces* can tempe
 Dan. 6. 5. it to be naught. Holy *Abrahams* and
 10, 11. Holy *Daniels* *Preservative*.

My soul, canst thou *Perish* and have
 such a *Preservative*? No, if it be of
 Gods *making*. But for his *Sugar* take
 not Satans *Mercury*.

1. To be *true* to thy *side*, and
trusty to thy way with all thy *Heart*
 and *Soul*; that's nothing if it be not
 Act. 26. 10. *right*. Nay to own *truth* and *good-*
 2 King. 9. *ness*, wheresoever thou see'st it; and
 32. and *like* and *love* it, with thy *mind* and
 10, 30, 31. *Heart*, that's to be true to *God*, who
 Prov. 21. *soever* is on, or against, the *side*.
 25. not, thou art more for thy *side* than
God.

2. To *desire* from thy heart to be what
 thou shouldst, but yet not contribute

more to it, then *meer* desire, that's
Somewhat of it in *Conception*, but No- Prov. 4.
thing in *birth*. Though for Christs sake 21.25.
thy *doing* well, be *abated* to *endea-*
vour, it comes not to so little as, *desire*. Acts 24.
If not *Effectual* (which is all one with 26.
it) what goes no further in thy ac- Phil 2. 13.
count may come to *much*, but with God Isa. 26.8.
comes to *nothing*.

3. Nor will hearty *Endeavour*, and Num. 23.
Deed too, pass for it, if only to *some* 10.
good, and against *some* ill; Or for Gen. 20.3.
much, but not *all*. True *Obedience* Mark. 6.
will not give *Dispensation* from any Ps. 119.6.
Law. Loyal *Integrity* dare never ask or 1 Sam. 26.
take leave, and *Licence* at any place to 8, 9.
Rebel.

My soul! Feed not Corrupted Na- Job 20.
ture with such *sweets* as these. Though 12.
they seem *Sugars* they are *meer Mer-* Ezek. 13.
curies. Made not for thy *health*, but 19.
Bare; not *Medicines* but *Poysons* of
thy Life; not *Preservative* to it, but
destructive; the ways to Hell and
Death. As thou dreadst them, then
look well to thy self. Mistake not
Poyson for thy *Preservative*. A sound
Heart (in truth, not errour) is that
which *maintains* thy life.

And now, *my soul! See at once all*
what

what is required for thy *Health*. How to 1. *Try*. How to 2. *Take*. 3. How to *Value* all.

(1.) One, by another, is their best way of tryal. *Forward*; Repentance without *faith*, is desperate sorrow. *Faith* without *Obedience*, bold *Presumption*. *Backward*; *Obedience* without *Faith*, blind and unjustified Service. *Faith* without *Repentance*, weak and unwarranted belief.

To repent and not believe, is to lay a *Foundation*, and not *Build*. To believe and not obey, is to build without a *roof*. To obey and not believe, is to clap the *roof* on the *ground-work*. To believe, and not repent, is to build without foundation. *Repentance* alone is *recovery* without *strength*. *Faith* alone, *strength* without *use*. *Obedience* alone, *darkness* with *strength*. Turn then, and take them as you will, this is the just tryal. That's Right *Repentance*, that hath *Faith* and *Obedience* *After* it. That's Sound *Obedience* that hath *Faith* and *Repentance* *before* it. That's True *Faith*, that hath *repentance* *before*, and *Obedience* *after* it. My soul then, thou for thy health must have all; if thou wilt have it true, sound & right.

2. And

(2.) And wouldst thou know, How thou art to *take* all? sure till thou art in Heaven with *perfect* cure, thou must use on earth *continual* remedy. 1 Cor. 13. 9. Repent every day, believe every hour, Phil. 3. 13. obey every moment.

1. There is no day wherein thou dost not *sin*; no *night* therefore in which thou must not *repent*. If *foul*, Mat. 6. 12. thou must *wash*; If *guilty*, ask *pardon*; 2 Cor. 7. 1. If *sick*, seek *cure* daily.

2. Thou dost never *sin*, but need a Rom 6. 23 Saviour: Never *well*, but hast need of Neh. 13. favour: Of *Blood*, to cleanse the *guilt*s 22. of the *ill*. Of a *Robe*, to cover the *blemishes* of thy good. What *Blood*, but Phil. 3. 9. from his *Side*? What *Robe* but on his Rom 3. 25 Eph. 1. 7. *Back*? Where else, *my soul* canst thou heal thy *wounds*, or *hide* thy *Scars*, but under the *Righteousness* of his *Innocent* life, *Purpled* in his most Precious J. 1. 33 16. *Blood*? If thou then art not without sin Isa. 53. 11. a day, thou canst not be without *Christ* Rom. 6. 23 an hour; lest for want of a Saviour thou Heb. 4. 16. be lost in the very *minute* of *sin*. In his Phil. 3. 9. *Blood* then thou must *wash*, Take *Sanctuary* in his *Merits*, shroud thy self under his *Robe*, seek *Mercy* for his *Sake*; that is, believe every *Hour*,

3; And obey him every *moment*:
for

For sure, *my soul*, of whom thou hast continual need, thou must offend him never. Find a *minute* when thou wouldst be in *hell* without him, and take that *time*, to offend him. Eternal deliverance deserves continual gratitude. Unto him that hath loved us, and washed us from our sins in his own Blood, and (of vassals and slaves of Satan) hath made us Kings and Priests unto God and his Father, To him be glory and dominion (and therefore from us duty and obedience) for ever and ever. Amen.

(3.) So then, *my soul*! Take them. And canst thou *value* them enough? Never too much. Thy bodies *health* is worth all the world; but thy own worth more then ten thousands of worlds, ten millions of Bodies. It's worth as much as *Salvation*, as *Eternity* comes to, beyond all value. As much as thy *Christ*, thy *Saviour*, thy *God* is worth; above *myriads* of Salvation.

Gods For Repentance recovers thy sickness; Faith sets thee sound, obedience keeps thee strong; all, give a state of good and perfect health; and so save from death. And, *my soul*! value Faith above all, So God doth, and there-

*Gods
for salve
every sore.
Latimer.

Tit. ii. 3.

Col. i. 11.

Joh. 3. 15.

therefore ascribes thy health to it alone, to shew it the *chief*: And so it is. Act. 16.
 Repentance is but a *preparative* to it; 31.
 Obedience a *preservative* of it: Faith is the *Royal Grace*, Repentance the *Usker* Latimer
 that goes *before*, Obedience, that bears Ser. 7. before King Edw.
 up the *train* after it. The *Qu. Mother* of this, the *Mistress* to that, *Regent* to both.

O my soul! The Cordial is above all, because Christ is *all in all*. The *Quintessence* of heavenly Vertue, the Col. 3. 11.
Elixir of all Grace, the very *Spirit* of Goodness and the *Perfection* of all Per- Col. 2. 9.
 fections, both in Heaven and Earth. Eph. 1. 3.
 Bear no heart in the body, rather then Col. 1. 15.
 not this in thy heart. O let that pretious *Vial* never want this holy *Essence*.
 Count worldly good *Grease* to this *Oil*. All Delights *Death* to this *Glad-*
ness. All Honours *Shames* to this *Glo-* Psal. 4. 6.
ry. Keep thy *Christ* as thy *crown*, thy Phil. 3. 8.
 life (as the *Crown of Life*) thy Col. 1. 27.
Immortal Crown, and keep thy *Faith* Apo. 2. 10.
 as him, for thou hast and holdest & 3. 11.
 him, in it. Keep him as thy *Saviour*, Heb. 10.
 and it as thy *Salvation*. Him, as thine 39.
Inheritance; and this, as thine *Interest*. 1 Pet. 1.
 him as the only *Sanctuary* of a trou- 3. 4.
 bled Spirit, and this as the only *Access* Eph. 2. 8.
 to him. If *Defects* be in thy Repen- Jam. 3. 2.
 tance,

tance, *Errors* in thy Obedience (as there may, there will be, in both) fly by Faith unto thy *Sanctuary*. Hide thy self in his *Wounds*; hold by the
 Heb. 3. 18. Horns of the *Altar*; Creep under his
 19. *Wings*, Dye within his *Arms*; Go, run from the Pursuer of Blood, to this City of *Refuge*; enter in by thy Faith.

And, *My soul*! keep the *Vial* clean that the *Elixar* go not out; wash it with Repentance, and dry it with Obedience, that it be so kept; let them do that duty to it, that doth so much good and help for them. And then, *My soul*! thou shalt be *healthy* and *Strong*, and happy in them all.

Of old all this was not enough for thy health; but Christ hath mediated thy Covenant thus, *New*. And to do this Duty, God for his sake will give thee *ability*. Ability of Grace to do him acceptable *service*. Take his
 Heb. 8. 6. *Word* for it, He promiseth he will. And his *Command* with it, for he says, thou *must*.

Ezek. 36. *A New heart will I give you, and a new spirit will I put within you, and I will take away the stony heart, and give*
 16. *you*

you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and you shall keep my judgments to do them.

Therefore saith the Lord God, Repent *Ezek. 18.*
and turn your selves from all your trans- *31, 32.*
gressions; so iniquity shall not be your
ruine.

Cast away all your transgressions where-
by ye have transgressed, and make you a
new heart, and a new spirit: For why will
ye die, O house of Israel?

For, I have no pleasure in the death of
him that dieth, saith the Lord God:
Wherefore turn your selves and live.

The Sum of this Soliloquy.

God hath appointed remedies against
our failings in his service.

1. Repentance, is the sinners first Re-
medy. And a most fair and sovereign Re-
medy. Experiments of it.

Taking it by halves, or deferring it too
long, makes it not to be saving.

To delay it to future is dangerous; till
death, desperate.

2. Faith is a sinners Cordial, most
precious, because Christ is chief, yea one-
ingredient of it, and taken by it.

Ex=

*Excellent Spirits begot by the Cordial
of true Faith.*

*Six Counterfelts of Faith, not truly
Cordial.*

*3. Obedience in the New Covenant
the Souls Preservative in health.*

*Why it is called New? and How it is
Preservative of it? Some take Poyson
instead of this Preservative.*

*The proofs of these true Remedies,
and Prescripts How and When to take
them, and Preciousness of all, and of
Faith in Chief.*

Satur-day

Saturday-Soliloquie.

The Nobility of Piety.

O R,

*A Soliloquie Discovering to the
Soul, How much Sin sets Her be-
low and besides Her self, and gives
ten deadly wounds to her Life
and Honor.*

O My soul! Thou art a Spirit, thy a Heb. 12.
Body is Flesh. Wilt thou then 23.
make Flesh of thy Spirit?
Feeding on corrupt lusts, b Rom. 7.
turns it into the basest a Flesh. That of 1. & 1. 6.
the Body, is natural and good, but this of
the Soul, unnatural, and a ill. O! Do c Rom. 8. 7.
not make thy self a Monster, whom d Gen. 1.
God hath made his most goodly a crea- 26.
ture! He that did so Dignifie thee in thy P sal. 8. 5.
Beginning, did it to Glorifie thee in the
End. But Carnality makes thee fall off e P sal. 49.
from thy Dignity, and short of thy II.
Glory. With it, God will not Own Rom. 8. 13.
thee for a His, and then, tremble f Jer. 2. 28.
to think who will take thee! O! Do
not commit so gross an Apostacy!
Maintain primitive Spirit in thee, if
thou

thou hast sense of *honour*, or *welfare*;
If it be *lost* by *lust*, let *Grace* make a

Eph. 4. 15. *recovery*.

Mar. 22.

32.

Gen. 4. 19.

Ecc. 12. 7.

2. O *my soul*! The *Immortal* Piece
of Man, why is the *mortal* part pre-
ferred before thee? The *body* will
dye, thou canst not. Canst thou not
dye, and carest not how to *live*? Hath
that which will dye (must dye) all thy
care? What a folly is this to prefer
a *Lease* to a *Perpetuity*? a *Moment* to
Eternity? The *satisfaction* of a *Body*,
to the *salvation* of a *Soul*? Nay, by
seeking for it an *unreasonable* *welfare*,
to bring on both an *eternal* *ruine*!

Ezek. 18. 4

Isa. 66. 24.

For so the *immortal* is made *damna-
bly mortal*, and *dyes* to *bliss*; and
the *mortal*, *miserably immortal*, ever
living to *wo*! Be wiser and better,
O *my soul*, to thee, and to it! Do thou
so wait on God, and let it so wait on
thee in his *service*, that when thou
shalt be *rewarded*, it may *share* with
thee, in his *salvation*! By thee let it
be made *immortal* in *Glory*. Be not
thou by it, *immortal* in *miser*! For
thy own sake suffer not this; For thy
Bodies sake do that. If thou dost love it
indeed, *promote* it to *Heaven* (To raise
it from a *Grave* to a *Throne*, is a friend-
ly

Job. 6. 29.

Mar. 9. 41.

ly promotion!) But do not kill thy self for love of it! O what a *murther* is this? O what a *murtherer* art thou? Pro. 6.32.
 My soul! if thou beest *murthered* of & 8.38.
 eternal life, the body is both *quarrel* Rom. 13.
 and *sword*, but thy self (wretched 14.
 spirit!) thy self art the *murtherer*! Gal. 5.21.
 O do not commit so horrid an *homi-* Hos. 13.9.
cide; Look to thy body as thy life,
 and fight against *sensuality*, as for *Eter-*
nity!

3. O my soul! The *Noble* part of
Humane nature; Remember thy *No-*
bility! To love *earth*, and *earthly*
things, is infinitely *below* thee. The
Mind and *will* (thy Arms) are made
 to embrace the Sovereign *Truth*, and
Goodness of Heaven! Set thy foot (O
 my soul!) Set thy foot upon *Earth*!
 Thy foot? yea let thy servant and Psal. 8.9.
 subject (the body) set foot on it.
 It doth by nature set it's foot, to teach
 thee, not to set thy *heart* upon it! O
 my soul! if thou dost, thou art not a Psal. 62.10.
 sinner more against *Grace*, then very
Nature; and art not less a *Prodigy*
 to Earth, then Heaven. O thou *Noble*
 of the *Almighties* making, be not so
 base a *Creature* of the *Devils*, as by
 him to be made at once a *miscreant* Job. 8.44.
 and

and the *abomination* of the World.

4. O my soul! Gods Image is in thee! What then doth the *similitude* of *beast* upon thee? Why doth not Pl. 49. 12. Reason, but Sense govern thee? Why doth not Rational will, but *Brutish* Appetite rule thee? This is to out-do the Devil in thy undoing! He took shape of a *Serpent* for an ill turn, and time; and thou appearest and continuest in a *bestial* shape. Nay not the Figure of *beast*, but the very form is in thee! Unreasonable Creature that thou art, worse then the Brute that hath no Understanding, because with Reason, and against it. My soul! Heaven hath in it Apoc. 21. neither beastly bodies, nor Souls! 27. And therefore, *Act* like Man, *Appear* like God, if thou wouldst be there. If Eph. 4. 24. then Deformed by wicked Spirit, be Rom. 12. 2. transformed by holy one. Child of 1 Joh. 2. God, maintain thy Fathers likeness, thy 16. that thou maist inherit his happiness. Eph. 5. 5. Acts of Lust and brutishness blot it out of thee, and thee out of Heaven! 6. Lord

5. O my soul! Thou art the Spouse of God, no Creature is thy match, or mate (thy Creator is thy Husband) where then is thy honour, if the world

world have thy love, and earth thy embraces? O thou that hatest *Adultery* with *Man*, how darest thou be *Adulteress* to God? May not a *strumpet* body stand in thy sight? and Jam 4.4? Must a *whorish heart* lye in thy *Bosom*? Must not *Man* Court thee, and Ezek. 6.9? Shall the Devil woo thee! Is thy *Bed* clean, and Gods defiled? Instead of thy Lord, thy *slave*, (the world) taken into his *bed*? What is Gods *bed*, but Mans *heart*? Setting it on other Ezek. 16. when him, but *strumpetting* his * *bed*, 30. And the *Baser* the good which steals * *Consensu-* affections from him, the more *abominable* the *whorishness*? O thou be- *sti, in corde tuo concubisti.* loved above all Creatures, that hast Aug. God for thy *Husband*, Heaven for thy *Proy.* 8. If *Dower*, and *Earth* for thy *service*! 31. Let not *Hell* be thy *Pander*, to take the world for thy *Love*, have not less in thy heart, then thy *God* and his *Heaven*!

6. O my soul! Thou art the bodies, Lord! Take then her *homage*. Let her serve thee, not *undo* thee. Do thou *execute* Gods will, and let it *execute* thine. But do not thou the will of it; (the will of thy *Handmaid*, the lust of the Rom. 6. flesh;) Let not her *senses* woo thee, 19.

- to *Vanities*; To do *pleasure* to the body, bring not *pain* on the Soul:
- Phil. 3. 19. Make not thy *body* thy *God*, lest thou Make thy *self*, a *Devil*; *Damn'd* for ever for not doing thy duty better to *Almighty God*, and thy *self*. O my *soul*! An *Angels* Peer, make not thy *self* a *Devils* Fellow! Sell not
- Psal. 8. 5. thy *Lordship* for *slavery* and *misery*
- Joh. 6. 70. to boot. If thou be not *Lord*, but *serve* thy servant, never earth saw, none but hell will harbour such a *slave*!
- Rom. 6. 7. O my *soul*! Thou art *Sove-*
12. & 23. *reign* in Man. Under God *supream* over all that is in him! Wilt thou be thy subjects *subject*? Shall the *Law*
- Rom. 6. 23 of the *members*, be the *minds* *Law*? The *senses* are thy *handmaids* (O thou *Princess of Heaven*!) Shall they be the chief *Commanders* of thy life? Wilt thou onely move, go, run, refuse, chuse, as they *command*? O what a *baseness* is this, to be so unworthy to thy *Makers* and *Nature*? And yet say (O my *soul*!) speak out of *Conscience*, and say; Is not *sense* the great *Leader*, and
- Rom. 8. 1. *Appetite* the *Ruler* of thy life? whilst *Reason* and *Diviner Understanding* *Lachie* after their *Desires*, and the
- Mem

Members are meer *Drudges* for them?
O my Soul! The *Sovereign* of God, be
 not so much *subject* to the Devil, as to
 be led at his lust, by the *Lure* of *Sense*, 1 Tim. 2.
 to satisfy the *Flesh* against Gods *Law*, 26.
 and thy *Reason*! To a life which he him-
 self (though most wicked) doth not
 lead; For though *Spiritual* wickedness Eph. 6. 12.
 abound in him, the *Bodily* is below him.
 If thou wilt be so base, be not more
 then the Devil.

8. *O my Soul!* Thou *Free born*
Child of *Eternity*, *Heir* of *Immensity*,
Daughter of Him who is beyond all
 bounds of *Time* and *Being*! The *Body*,
 is but thy *Prison*. Thou art shut up in
Walls of *mud* within the *Gates* of *sense*, 1 Cor. 4.
 why then dost thou delight in a *Prison* 24.
 before thy *Palace*? And chuse a *Bodily*
Restraint before a *Spirits Liberty*? Is
 it *Bliss* to be in *Bondage*? Are *Chains* Rom. 8. 21.
 of *Iron* better then *Gold*? *Fetters*,
 before *Freedom*? Even *Earth* is but a
Gaol to *Heaven*; What a *Little Ease* Rom. 8.
 then doth the *Spirit* find in so little a 23.
Spot of *Earth*! O do not destroy thy
spiritual Liberty by a *bodily Licenti-* Rom. 6. 16.
ousness! Love not thy *Gaol* before Tit. 3. 2.
 thy *Delivery*, lest thou be cast into
 that *Gaol*, whence none is *Deliver-*

Mat. 5. 25. *ed.* Its Just with God (most just) that the Soul which chuseth the Devils *Chain*, before Gods *Liberty*, should have the Devils *Prison* for Gods *Palace*. And be his *Slave* in *Hell* for ever, that would not for a time, be Gods *Servant*

—*Spiritus* on *Earth*. Dove of God, fly to Heaven. *quisq; ales* Belime not thy Spiritual *Wings* in slime, *est* and mud. Do not *Crow*-like, feed on *Tert*, *Can. 2. 14.* *Carrion*, and like a Blind *Beetle* place thy *Bliss* in *Dirt*. Sell not thy self to *Amor tem-* buy a *Gaol*, when thou givest a *Palace* *poralium,* for the *Purchase*, and thy self into the *viscus* *Bargain*, and hast nothing but *Shackles* *Spiritua-* and *Tortures* to boot. *lium--*

Mat. 16. 26.

9. O my Soul! Thou art Gods *Jewel*, the Body is thy *Casket*! Why then dost thou prefer her *Good* to thy

Mat. 5. 30. *Welfare*? Must the *Jewel* be *Burnt* to *Save* the *Casket* from the *Fire*? Nay, its not so much. It is at once to *Fire* *Casket* and *Jewel* (to cast both together into *Hell-Fire*) *Sardanapalus*-like, with all his bundles and heaps of worldly *Treasures*, to make up one funeral pile and perish together for ever (Body and Soul!) O Bright *Diamond* of *Heaven* (*Spark* of the *Divinity*) *Ray* of *Divine* *Glory*, Set in the *Foil* of *Flesh* for a Time, till *Taken* up and *Kept* in

Divine
particu-
lar aware.

God

Gods own *Cabinet* for ever. What dost thou on the Devils *Finger*! Why dost thou do him *Honour* and *Work*? Joh.8.44. What dost thou *Under* the Bodies *Foot*?

O *my Soul*! Look better to thy self. *Burn* the *Casket* if need be, to *save* the *Jewel* (the Body to save the Soul!) So Holy *Martyrs* did: Dan.3.28. But not the *Jewel* to save the *Casket* (the Soul to save the Body) that *filthy* * *Epicures* do: and thy end (O *my Soul*) be a Saints, not an *Epicures*! Heb.11.34. * Luke 12.19.

10. O *my Soul*! The *Purchase* of *Christ*, *Bought* with no less then Gods *A&*.20.28. own *Blood* (the Blood of the Son of God!) Why dost thou *sell* that so *cheap*, which *Cost* thy Saviour so *Dear*! For the *World* (which is *Nothing*) for *Vanity*, which is *less*? Pro. 23.5. For a *Little* of that vanity, which is *less* yet, then what is *less*, then that *Nothing*. Psa.39.7. Eccl. 1. 2. Isa.40 17.

Why hath that which *Cost* more then *Ten Thousand* Worlds are worth, least of thy *Care* and *Cost*! If thy *Body* be *sick*, thou wilt have *Physick*; if *Wound*-*d*, *Salve*; if *Naked*, *Clothes*; if *Hungry*, *Bread*; No rate, no pain is spared for

Pl. 41. 4. it: But thy Pretious self may lie *Sick*
 Pro. 8. 14. of Sin, *Wounded* by Guilt, *Stript* of
 Ezek. 16. Innocence, *Starv'd* for grace; and
 22. nothing is given or done, to help it.
 Amos 8. For, *my Soul*! What is Gods *Price* for
 11. His help but mans *Labour*? *Two miles*
 Isa. 55. 2. Worth of * *Pain* is all (thy *Own* and
 * *Duo mi.* thy *Bodies*) and yet thou wilt *Bate* one,
nata caro if not keep both, from Him? Wouldst
 & *anima.* thou lose a life that wilt not quit a
 Bern. *State*, an *Honor*, a *Friendship* for Him?
 Dost thou give him thy self, that wilt
 not leave a bad *Custom*, or base *Lust* to
 serve him?

But O *my Soul*, no more of these
Neglects! I charge thee, by thy *Hea-*
venly Birth and *Parentage*, by thy Im-
 mortal *Substance*, and *Durance*; by thy
 Pretious *Ransome*, the Dear Blood of
 God: *Value* thy *Welfare* more, *Seek*
 the *Bodies* less! think not Gods price
 too great (mans *Labour*) for His
 happiness; when the Son of God
 thought not His *Sweat* too much, his
 Blood for the *Price*! O thou Dear and
 Pretious Piece and Purchase of Divine
Architect, and *Device*, Detect the
 Serpentine *Policy* of the Devil, who
 because he once got *Eternity* for an
Apple, thinks to *tempt* away thy Sa-
 vation

vation for *Nothing*! And therefore would have thee all for the Body, that nothing may be done for the Salvation of the Soul! Dear one, thou wast not ransom'd, be not ruin'd, for *nothing*!

And now, *O my Soul, Spiritual, Immortal, Intellectual*; The lively *Image*, The Dear *Spouse of God*; Lord Paramount, and *Sovereign Power in Man*; The Free and *High-born Child*, and *Heir of Eternity, Delight, and Darling-Gem of Heaven*, Most precious *Purchase and Inheritance* of the Son of God; Do not, O do not abuse, and lose thyself in *Bodily sensualities*, and for *half a satisfaction* (scarce to the half of Man) and but a *Moment* on Earth, sell away *salvation in Full*, of soul and body, in Heaven, for ever. For,

What shall it profit a man to gain the Mat. 16: whole World, and lose his own soul? 26, 27.

Or,

What shall a man give in exchange for his soul?

The Sum of this Soliloquy is.

The soul is Spirit, Sin turns it Flesh.

The soul is Immortal, sin makes it Die.

The soul is Noble, sin makes it Base.

The soul is Lord, sin makes it Slave.

The soul is Sovereign, sin makes it Subject.

The soul is God-like, sin makes it Beast.

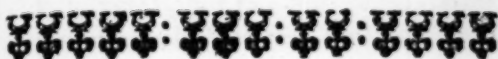
The soul is Gods Spouse, sin makes it Strumper.

The soul is Gods Jewel, sin casts it in Fire.

The soul is Free-born, sin keeps it in Prison.

The soul is Gods Purchase, sin makes it away.

Ani-



Animadversions touching
the Daily use of what is
directed through the whole
Manual.

IF all set seem a great Days work of Devotion (though two hours will make the longest day) it is put into thy power to lessen it. The Authors Aim is, to be a spiritual Helper, not a Task-master. That office he leaves to thee with Discretion, and Conscience to execute. And thou wilt discharge it better, if when thy thoughts are set to contrive, and lay out the Spirits work, flesh and blood be not called into Counsel.

As bodies, so souls are not of equal strength and speed; and as Days differ in several Climates (yea in the same, often vary their length) so days of Devotion are not of a like length for all spirits and occasions.

2 Kin. 19.

Hezekiah was not so long on his Knees as Solomon, nor Ezra the Priest so long at his Prayers, as the Levite. The Apostles did lengthen, and shorten theirs

2 Chro.

6. 13.

Ezra 9. 5.

Neh. 9. 4.

Z. 4.

Act. 1. 24. *theirs. And our Lord kept not a pun-*
 4. & 4. 24. *Equal measure for his. A man may pray*
 Mat. 26. *much in little with the Publican; and*
 42. 44. *little in much, like a Pharisee; and*
 Joh. 17. *much, and not little, as the Centurion:*
 Luk. 18. 13. *The Heart is all in all. If that go along,*
 Mat. 23. *thou mayst do well to travel all the*
 14. & 6. 9. *Book over: if not, better to cut off some*
 Act 10. 2. 4. *stages. There are that measure Ser-*
 mons by Glasses, and Orisons by Beads;
 but as the wise judge those by brains
 (not lungs) so the Devout weigh these
 by their thoughts (not fingers) behold that
 Patern of all piety and perfection, Christ
 himself; he prayed whole nights (to
 teach us, we may pray long, and well) yet
 Luk. 6. 12. *taught us a short form of Prayer, to shew*
 Mat. 6. 9. *that (generally) it is not better for being*
 long. The life of Devotion lies in the
 Spirit, not Breath; and Prayers must be
 measured by the Heart, not the Hour-
 glass.

FINIS.

A
PRESERVATIVE

Against the
Plague of Schism,

OR

*Antidote against the SEPARATIONS
of the Time.*

Extracted out of Apostolick Prescripts,
chiefly, from S. Paul and S. Jude.

*Declaring by their Divine Demonstrations, into
what fearful Sins and Dangers they fall, who
run out of the Church into Schism. And of
what an execrable and damnable quality the
Men are, which tempt and lead into such
Separations.*

I Cor. 11. 18, 19.

*I hear that there be Divisions among you, and I partly
believe it:*

*For there must be Heresies also among you, that they which
are approved may be made manifest among you.*

Tertull. de Præsc. adv. Her.

— *Nec tamen ideo bonum Hæreses, quia esse eas oportebat: quasi & malum non oportuerit esse: Nam & dominum tradi oportebat, sed vix traditori.*

London, Printed for Peter Parker, 1671.



To the Reader.

THE Author intended this Preservative only as an Addition to his Manual. That there might be an Antidote, as well against Schismatical Novelty, as Popery: Of which, though this be too much the Humour of the Time, that is more Epidemical.

* See that in the Manual in the grounds of Religion,
C. P. 7.

That it may do more good, this is done. And much (sure) will be, if the Authors Pen misse not the Mark his Heart aims at: And no more Gall be found in the Readers Conscience than his Ink: For he seeks to profit, not provoke; and if Self-love sway not before Truth, he hopes things will more convince, than his words exasperate.

Hgo ceree
idem qui
jam sum
cras ad te
redibo.

Minante
Imperato-
ris preside.

Theo. l. 4.

c. 17.

1 Cor. I.

10.

Divisions
(see Tran-
slation.)

A suitable piece he would have it both to his Manual and Mind. Which he speaks with Patians Mouth: Christianus mihi nomen, Catholicus cognomen. (He is no Roman, but a Christian Catholick) And from St. Basil's Spirit; Therein he is, what he ever was, and by Gods grace ever shall be what he is. And beseecheth thee, and all, in the holy Spirit of S. Paul, in the Name of our Lord Jesus Christ, to do and be what all should be. That you all speak the same thing, and that there be no Schisms among you. That you be perfectly joyned together in the same mind, and in the same judgment. That this Mind and Spirit may be thine and his, is the Endeavour and Prayer of

Philo-Christianus.

A
P R E S E R V A T I V E

Against the
Plague of Schism :

O R

An Antidote against the
Separations of the Times.

Extracted out of the Aposto-
lick Prescripts, chiefly from
S. Paul and S. Jude.

Rom. 16. 17, 18.

Now I beseech you bretheren, Mark them which
cause divisions and offences, contrary to the
doctrine which ye have learned, and avoide
them.

Jude v. 19.

For they that are such, serve not our Lord Jesus * Or, ma-
Christ but their own belly, and by good words kers of
and fair speeches deceive the hearts of the Sects,
simple. fleshly
These be they who separate themselves, * sensual, (Old
having not the Spirit. Transla-
tion)

Saint Paul then, and Saint Jude * Omnes
being Judges, Separatists are hereses
branded for men that serve their inde quod
* belly before Christ, of better ventis
and fairer Tongues then Hearts; having Theoph
more ill flesh in them, then good spirit; in Rom.
Id- 16. 18.

† Anima- inform'd rather with the soul of a † beast
les] non ab then a Christian. Yet S. Paul being
anima, sed
animalia- Witness, and God himself Judge, eve-
re (Hugo) ry one that doth separate is not present-
ly a Separatist; for God who forbids
all sin, commands some separation.

2 Cor. 6. 17 *Be ye separate, saith the Lord, Ἀποχρίστε.*

That therefore wrong be done to
none, but the guilty forehead may have
the brand, and the guiltless be quit of
that note of Infamy, we must put a dif-

Ap. 18. 4. ference betwixt commendable and culpa-
* φωνὴ ἐκ ble separation; and by God Almighty
τῶ ἐξου. Light and Word, shall best discern the
(Μὴ συ- difference, [Come out of her my people,
κοινωή- that ye be not partakers of her sins, and
στε.) that ye receive not of her plagues.] This
ex- that ye receive not of her plagues.] This
euadum est is a voyce from * Heaven, by whose
ἐ Congre- light we see, That if a Place or Church
gatione ma- be Babylon (be it naturally, or mystically
lorū mente
ἐ animo, so, in Chaldee or Italy, what, or where-
ne scilicet soever.) That is, if it grow so corrupt
consentia- a body, and so far infected with error
mus vani- and ill, that without sin and plague we
zati & pra- cannot Incorporate and communicate
vitati. Car. in loc. Si * with it; out we must go, God calls us
non com- to come out. * And then, without
municetis palpable danger both of high disobe-
in peccatis, di-
non communicabit in tormentis. Ib. Exite spiritualiter, &
si fieri potest etiam corporaliter. In 2 Cor. 6. 17. 18.

ence to Allmighty God, and destruction
to our selves, we must remove. ^b Go Jer. 50.8.
forth, ^c Flee out (as for your lives.) c Isa. 48.
Yea, which is (or should be) more, ^{20.}
less we will be cut off in her iniquity, we
must hie away (as we love our ^d souls.) d Jer. 51.
6. & 45.

The common brand of *Schism* then,
which those of Rome give to us Reform-
ed (as removed from them) on a wise ^{*Nisi cele-}
head imprints no more shame then a ^{riter fiat}
cold Iron doth hurt. Till it shall ^{reformatio,}
appear (by better evidence then their ^{audeo dice-}
own) That, they are not departed from ^{re, quod li-}
the Primitive purity and healthy consti- ^{cet magna}
tution and state of a Christian ^{sint qua} * Church, ^{videmus,}
and we not returned to it. And that we ^{majora vi-}
would not have them go back with us, ^{debimus.}
and will not admit them to come ^{Card. Ca-}
whither we are ^a gone. And whensoever ^{mera l. de}
they shall first set foot to return to that ^{Reform.}
ancient Purity we shall not be forth- ^{In sacrum}
with ready to ^b meet, and joyn hands ^{Ecclesiae}
and knees with them. And with ^{imperium}
both hands and hearts, unite souls ^{numera-}
and bodies with theirs, in one and in ^{les abusus}
the same Church, and with them, and ^{irrepisse.}
all in communion with them. ^{Espe.}

Papists came for many years to our Churches, till the
Pope forbad them (*Pius V.* by his Bull) ^b *Tollatur pax*
erroris & simul sumus. Aug. de Donat.

Or,

Or, that we will not submit to the
 * *Concil:* onely cure and remedy of Schism, *a
Const Sess. Free and General Council, whensoever
 39. it shall be called of Uninteressed men
Christia- on either side, proceeding according to
nitas in Christian Rules, and Evidences to hear
diversas and determine the differences *on
haereses both ^b parts, and to declare how far
scissa est, they have erred, and ought to return,
quia non and accordingly be ordered, and re-
erat licen- conciled.
tia Epif-
copis in u-

num con-
venire, persecutione saviente usq; ad tempora Constantini. Isidor.
in prafat. ad Concil. For this cause the Council of
 Nice was called by Const. l. 3. c. 12. de vita C. With that
 Effect. see l. 3. c. 5. v. 6. 12, 13. Schisma ingens de Paschate
 tollitur. Tanquam in unum corpus essent denuò coagmentati,
 una apud omnes viguit sententia, De V. C. l. 3. c. 20. a Omni
 ergo scditiosa contentione deposita, literarum divinitus inspi-
 ratarum testimonio, res in questionem adductas dissolvamus.
 Const. ad Ep. in Nic Conc. congregatos. Theod. l. 1. c. 7. b. Such
 was not the Council of Trent, being neither general, nor
 impartial. V. History of it.

By this God and the world Judge,
 who most love, and make Schism:
 They in, or we out of, the Roman
 Church.

And here let the ancient *Fathers* be
 called, and heard for *Witnesses*, then
 whom none have set out the *nature* and
guilt of *Schism* in truer and livelier *cha-*
acters. They distinguish it from *He-*
resie

the Plague of Schism.

521

resie * thus: This is a *Desertion* of Ec-^{* Hæresis}
clesiastical *verity*, to the breach of Ca-^{fidei, uni-}
tholick *faith*; but, that a *breach* of Ec-^{tati schis-}
clesiastical *unity*, with desertion of ^{ma opponi-}
Christian *love*. So S. *Hierom* decy-^{tur.}

phers it; † Heresie maintains a per-^{† Hæresis}
verse *opinion* in the Church, but Schism ^{perversum}
makes a *separation* from it. And so S. ^{dogma ha-}
Austin puts the difference; * Heresie is ^{bet, Schis-}
a *sect* of those who follow *many* wayes, ^{ma ab Ec-}
but Schism a *separation* of those who ^{clesiâ se-}
^{parat.}

go after *one*. And therefore, not diver-^{Her.}
sity of *Faith*, but dividing *communion*
with him, is Schism, Whether *with*,^{a Hæresis}
from, *for*, or *without* Heresie (as Schism ^{diversa}
is sometimes *mate*, *child*, *mother*, and ^{sequenti-}
many times a meer *stranger* to it) they ^{um secta;}
do at all times give the *guilt* of Schism ^{Schisma}
to such breach of Love, making that ^{eadem se-}
Unity the proper *Object* and *Matter* of ^{quenti un-}
it, and this breach the specifical *form*. ^{separatio}
^{est. Aug.}

Thus S. *Cyprian* (though not of er-^{non diver-}
ror) was *quit* of Schism by the Coun-^{(a fides fa-}
cil of *Carthage*, because he kept *commu-*
nion with the Catholick Church him-^{cit, sed}
self, and (though not of his mind) kept ^{Communi-}
none from it. But in the second Coun-^{onis dis-}
cil of * *Constantinople*, they were cast ^{rupta soci-}
^{etas. Id.}
^{* Nemi-}
^{nem judi-}
cantes, aut à jure communionis aliquem si diversum senserint
amoventes.

by

by the *Common* voyce and *vote* of 150 Fathers, who kept not the *Communion* of the Church (though otherwise *quit* of ¹ error.) The evidence was one and the same. As they made not all separation *ſin*, from whatſoever *body*; ſo neither every *Division*, *Schiſm*, from whatſoever *Church*, But an *undue* and *unjuſt* one, from all, or from ^{*} any.

*abſciſſi ſunt. Concil. 2. * Hinc Cæcilianus Schiſmatis in ſons fit ab Opt. Metr. quia non reſceſſit à Cathedra Petri vel Cypriani.*

If therefore a *Particular* Church (for the *Univerſal* cannot, and that the *Roman* is not) if it, or any, from being *Catholick* turn *Heretick* in faith; and of *Holy*, become *debaucht* for *Worſhip*; to leave it is not *Schiſm*, becauſe not a *departure*, but *return* to the *holy Catholick* † Church. Nor is this to make a *rupture* in the *Body*, but to ſhun a *peſtilence* of the *Members*. Nay, conſent ^m and *Copartnership* with ſuch a Church, is rather a *Conſpiracy* *conſpirantes, non minus Apoſtolica deputantur, ob conſanguinitatem doctrine. Tertul. de Præſcript. Eccleſia non pendet ab unitate capitis Miniſterialis, ſed à Chriſto & unitate fidei. Stat. aliquem Papæ contradicere & eſſe de unitate Eccleſiæ, modò ſtet ſub capite Chriſti, Johan. Major. m John 2. 11.*

(n) againſt

(n) against the *Head*, then *Communion* of the *Body*. And to renounce such a fellowship, is not to *make*, but *mend* and heal a *breach*. And therefore against the charge of Schism from Rome for relinquishing their *Assemblies*, our plea may be as that against the Arrians, Not guilty. As the Bishop draws his case of Separation with a difference from the * Donatists. *We keeping the Church* (by Gods grace) *continue in the holy and perfect faith and communion of the Fathers: and separate from none but those that do not so.*

n Non studemus paci in detrimentum vera doctrinae.
Naz. orat. 32.

* Episcopus Herimiacensis adversus Moctianum, Donatistae nullis in-

precedentibus decretis quibus oppugnata dicunt antiqua de fide dogmata sese ab Ecclesia diviserunt. Nos in Ecclesia constituti qui, Deo regente, in paternam sententiam & communionem perseveramus, statuimus non communicare ab Ecclesia separatis.

Nay, our *Desertion* deserves the Praise of † Well-doing. And if they urge our withdrawing Obedience from the Apostolick Chair, in which they prove and plead a continual series of succeeding Popes to S. Peter; S. Hierom and Irenaeus shall be in our rejoinder for us. The Church doth not consist in * Walls, but

† Recte scias nos fecisse recedendo a vobis. Lucifer S. De non conveniendo cum Haereticis.

* Non in arietibus consistit Ecclesia; sed ibi erat ubi vera fides erat. Hier. in Plal. 93.

founda-

o illis
presbyteris
obediendū
qui cum
Episcopatus
it.

successione

charisma acceperunt veritatis. Iron. l. 4. c. 43. p. Cum
iniquis & perfidis jungi non debemus, quia participatio, i. e.
qua communicatio? Carth. in 2 Cor. 6. 14.

*See with
Rejection
of the
Popes u-
surped
power,
Resoluti-
on to
maintain
Catholick
faith to
the ut-
most. In
the name
of King,
Lords,

Clergy, Commons, and all the Kingdom, Aēt. and Mon.
Henrici 8. q Rom. 16. 17. Jude v. 19. 2 Thes. 3. 14. them

foundation of Faith. And therefore
we must obey those Priests who with
succession of Bishops have received the
gift or grace of *truth*. If not, there
is no sin nor Schism in our *Recession*
from them, but in their *Decession* from

And because we of the Church of
England were so judiciously and happi-
ly cleansed and cured of those *corrupti-*
ons of Rome (as we stand and are esta-
blished upon our old base and *bottom,) Per-
Therefore the present separations from
and divisions in it, are evidently foul
and ill. And they are spiritually dead
or blind, that do not hear and see a
voyce and light from Heaven calling
them from those separations, and shew-
ing them, why they should come at that
call. If Apostolick *Cries* and *Fires* can
make that voyce, and light. ¶ Two of
them with one bright flame (as of a
Beacon from a Hill) discover those
vile & naught that make them, & mark

them for worst of souls. And all with ¹ 2 Per. 2. one *mouth*, cry out on them as *Pests* Jam 3. 16. of spirits, and to us (as they are such) & 4. 1. to fly ² them. And if we will not be ² Joh. v. 10. *branded and plagued*, we must do both. * *Mark* * *Mark* first, and then *Shun* them. ^{them} So we will for their great, 1. *Guilt*, For, and 2. *Punishment*, if we do well mark ^{Schism is} a great ^{fin.} it.

1. It is *the sin against the Holy Ghost*, 1. For faith Sr. *Ambrose*. A fin against it, kind. doubtless it is, and very high for his ^{L. 2. de} reason; for other sins are *contra singu-* ^{pœnit.} *los*: this, *contra Universos*. So that, ^{Intestina} *seditio in* as much as a *Community* is more then a ^{Ecclesiâ} *Person*, Schism is above another. And ^{Dei constan-} as much as a *Sacred*, is better then a ^{ta, longe} *Civil Community*, so far is this worse ^{plus malè} *than a fin against Secular Society.* ^{quâ m} That is, so much as Heaven is above ^{bellum,} Earth. The peace of God before mans. ^{pugnave,} A Good estate of our souls above our ^{in se com-} *lives*. The Church, before the *World*. ^{plestitur.} And that must needs be infinitely much. ^{Con. V.} For if the value of one soul be above ^{Euseb. de} *the Worlds worth*, the Church ^{v. C. l. 3.} *which contains in it many Thousand-* ^{c. 12.} *thousands of souls* may justly be va- ^{Mat. 16.} *lued above Millions of Worlds.* ^{26.} And *Schism* strikes at the very *Body* of the Church:

Church: nay, divides *Unity*, which is
 the *u Spirit*; and cuts asunder *Love*,
 which is the ** Bond* of that ** body*. So
 it leaves the Members loose and disso-
 lute for want of their tye of perfection,
 and layes the whole Body wounded
 and bleeding. Doing worse ** by* Christs
mystical body then the Jews did by his
natural (before which yet he prefer'd
 his ** Mystical*; for, for all their Hel-
 lish rage at Christ, they did but gore
 and wound his body (not a *bone* of it was
** broken*.) These *b* tear and man-
 gle the Churches all into ** pieces*. A
 sin of the *highest*. For, how can the
hand reach higher, then at once to be
lift up against (not a good *Amb*, which
 some have made the unpardonable
† sin, but) the *Best Body* in the World,
 the *Church*? And against (not some ho-
 ly *spirit* of man, but) the *Best*, infinitely
 above all in the World, the *Holy Ghost*;
consentiente animorum concordia & propositio, devincit. Eul-
de v.C. l. i. c. 68. y Deteriores facit. Aug. de Bap. c. 6.
Cypr. de Unitate Ecclesie. Hier. ad Dam. Ep. 57. z Nisi
enim vitam Mystici corporis proutulisset, non sustulisset, &c.
Bern. a Diviso enim corpore ejus quod est Ecclesia, ipse
manino dividitur. Theoph. b Joh. 19. 36. c Quantum fa-
cinus lacerare in frusta? lacerat quantum in se est qui uni-
tatem scindit. Zanch. † Contra fraternam charitatem invi-
dia facibus agitari. Beda.

which

& 7.

which by that holy Band holds together and animates the members in that body. And against (not onely many Christians, but) *Christ* * Himself, who * *A&ts 9.5.* governs and quickens that body and those Members by the Holy † Ghost. † *Per nex-* Mark it then for a sin of the most wick- *us & con-* ed kind. *nexiones*

suppedita-
tionem augmenti dat Spiritus Sanctus ; non si diss-
bra & distrahta à capite. Theoph.

And therefore of as woful *Conse-* 2. Schism
quent. Because, the members *faln* off by of ill Con-
Schism are *lost* (as branches cut of from *sequent.*
the * Tree dry and ^a wither) *Dead* for * *Joh. 15.6*
want of life from the holy spirit, which *d Discessi*
animates the *limbs* only that are in the *enim ab*
body. Those that *keep* in are *wounded* *Ecclesiâ,*
by the losse, and lie *feeble* for it ; as a *de fonte*
body is lamed, and loseth strength by *Spiritus*
*expen*ce of much blood, upon the *exc-* *non potant.*
sion of some members. And the *Whole* *Irenæus.*
body of the Church is left *weak* by the *Spiritus*
divis- *Dei non*
ion, ready to fall into ruine (the *vivificat*
high way to it in any *Family* or * *Po-* *nisi fuerint*
licy, but especially in the House of the *unita. Aug.*
Church, and Christs kingdom.) Yea, the *e Mar. 3.*
Body of the *State* is *shaken* by the * *fall* *24.*
& cades

à Schismate sapius. Vide Euseb. de v. C. l. 3. c. 1.
& 7.

g Hæc er-
go orien-
talis &
occidenta-
lis Eccle-
siae dis-
cordia
freti Sa-
raceni
ingenti
classe sol-
ventes,
&c.
Plat. de
Hen. 1.
Una cum
Religione
& secta
imperium
amissum
est. Ibid
V. Const.
lit. ad
Episc.

as the *ruine* and falling of the Greek Empire came upon the *breaches* of the Church. By *Schisms* and *Factions*, calling and letting in the *Turk* (the *Hammer* which hath broken the Body all in pieces.) Nay the Whole body of *Mankind* is worse for those *Ruptures*. For, for *Infidels*, instead of calling them in, this keeps them out of the Church. So far from *inviting* and *receiving* them by *Baptism* into *Christs* Religion, that it gives them a *Sacrament* of *Confirmation* in their **own*: Not *stopping* their mouthes, as we should and might by our commendable and Christian carriage, and *h* concord, *i* but opening them **wide* to *blaspheme* *both* the Church for a Body which is so ill tempered; and *Christ*, as the Head of no better a *m* Body.

Tyri Socr. l. 1. c. 23. * Dicit Gentili vellem fieri Christianum sed nescio cui hæream. Chryl. Clem. Alex. Vos Christiani in sectas habetis. Sit anima mea cum Philosophis. h 1 Pet. 2. 12 and 5. 3, 16. i Vide (inquit) ut invicem se diligant & ut pro alterutro mori sint parati Tertul. Apol. k 1 Tim. 6. 1. 1 Pet. 2. 2, &c. 3. 16. l Derided for it in public Theatres and Spectacles, Socr. l. 1. c. 3. V. Constan. Epist. ad Episc. Syrac. de v. c. l. 10. c. 6. m Dominum quem Judas vendidit, Hæreticus blasphemavit. Max.

the Plague of Schism.

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II. For this great guilt, God gives the sin a proportionable * punishment. In a Doom and Death fit for such foul blasphemers of Christ, and murderers in his Church. Of which the World hath seen two fearful executions.

2. Schism great for punishment. * In dilu-
vio non par suit.
2 Per. 2.

11. a Schismaticum Homicidam facit Cypr. cujus culpa sanguinis Baptismo eluenda. In Orat. Dom.

The First was, in the Church of the Jews, Rent and torn in two by * Corah and his Confederates. For which (to shew how much their sins was the hate of Heaven) Earth opens her mouth, to send them quick into Hell. And as if no old vengeance were ill enough for them (though we read of dreadful Plagues by Water, Fire, and Air before) God works a New thing for theirs, such as never was in the world till then.

* Omnis Globus stet (Nu. 16.) 1. c. est.
a Expeffus Hereticorum & pseudo-propheta-
rum Typus
Orig.
b Ita ab) omnibus mundi hu-
jus able-
gantur e-
lementis,
ut nec ae-
rem bau-
flu, nec
caelum vi-

A New Creation * of a punishment; Hell and Heaven agreeing to fire and devour all persons and things in the Schism, Fathers and Followers, all in the Gulph, Goods, Rents, and Appurtenances, with men, women and children.

nec mare tactu, nec terram contaminarent sepulchro.
c Terra fluctibus obrutus, non aque. Theod. d Num.
6. 4. * Si creaverit creationem

separando separaverit. Oleast. a Ver. 30. b Ver. 32. 33.

The

† Plat. de V. Silv. l. Vir laudis ac glorie magis quā cupidus, ferere discordiam in fide Christi cepit: quod non è Presbytero factus Episcopus. Th. l. 1. c. 2. a V. Socr. Hist. Eccl. l. 2. c. 30. * Episcoporum & populi frequentia stipatus mortem passus vitam turpissimam condignam. Plar. de V. Julii I. † Medius crepuit.

The Second was in the Christian Church by † Arius, who like another Corah in pride of heart and wit, by a wretched Heresie, made a woful Schism, in which the Church lost Millions both of lives and * souls, and of which it lies to this very day much wounded and weakned. For, he that (void of duty and pity, to his dear Saviour and Mother) did wickedly mangle His body, and spill her blood, as he was going away in Triumph with his Train in the * street, being suddenly struck with terror, and taken with a need to ease himself, in a Common-jakes (next at hand) * Judas like most miserably shed out his entrails and bowels. Constantius the Emperour that gave his Sect the first breath of Authority (to their great joy, and the woe of the Church) dies of an Apoplexie, struck with ^b grief, Valens, Patron and Persecutor for it, who by his Imperial power fed the flame, was burnt with fire, Kindled by the fury of the hands, whose souls he fired with the * Schism. Anastasius their friend

Theod. l. 1. c. 4. Soc. Eccl. Hist. l. 1. c. 5. b Socr. Hist. Eccl. l. 2. c. 37. Id. Prosper. c Te ipsum reprehende, qui flammam in domum Dei injecisti. Aphr. Mon. ad Val. d Te qui peruersi doctoribus Gothorum incenderat animos, is viventibus corpus Valens (qui mali autor fuerat) cremaretur. Ful. s. s. p.

the Plague of Schism.

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was (as some say) struck with ^a one, ^c Eua-
and *Olimpius* his *Champion* (upon that ^{grius,}
score, blaspheming the holy Trinity in a ^{Platina.}
Bath) with three ^{*} *Thunderbolts*. ^{*} *Dia-*

And, after *Athanasius* (who as another ^{conus.}
Moses stood in the gap to stop the
breach) ^a was in a *Synod* or packt *Assem-* ^a *Quo vi-*
bly of *Arians* at *Antioch*, condemned, ^{vente res}
and all their Opposites persecuted; ^{Christiana}
Alexandria (his own City) was so depo- ^{46. annis}
pulated. *Antioch* it self, and the Cities ^{mirificè}
of the *East*, so shaken and ruined with ^{sustentata}
Earth-quakes ^b as if God would have ^{est. Plat.}
them and all the world to know by ^{de Ath. in}
those new *Gulphs*, what a wretched ^{v. Syri-}
thing it was to be of the *Old Conspiracy* ^{cis 1.}
or *Company*. *St. Jude* calls it *Corahs* ^b *In Schif-*
way, (onely he makes it wider with ^{matum}
Sains and *Balaams passage*) and gives ^{pœnas. v.}
his ^{*} *end*; save that the *mouth* of Hell ^{Socr. Eccl.}
opened for the *Jewish*, but the bottom and ^{hist. l. 4.}
elly of Hell shuts on the *Christian* ^{c. 10.}
Corah. For whom is reserved (not the up- ^{Idem de}
permost smoke and fire but) the black- ^{casus pen-}
tinopoli ^{grandinem}
observa- ^{in Constan-}
tur. ^{tinopoli}
Socr. ^{observa-}

Eccl. hist. sc. Decreta contra Episcopos. c Appetitum indebiti
rimatus se ab unitate Ecclesie secernunt. Beda. in Jud.
*ud. v. 11. Numb. 10. 32, 33. * Vel hiatu terra ruentis*
et celestibus ignibus absumptos, corpore & animo brevi tem-
ore ad tartara præcipitados, Opt. contra Parm.

A a

ness

* Jude v.
33.

ness of darkness for ever *. And (as if the living in this *contradiction*) were as sure of this, as the dead in that, he says, *They* (are, they were already) *perished*.

Two *brands* upon Schism so great, and by hands so good (Christ's *Apostles* and Gods *Judgments*) that, if we have either love to Heaven, or fear of Hell, will make us *mark* it, and which is the *aim* of that *mark*, and *end* and word of the *Apostle*, Beware of all that are *noted* with it.

(2. *Shun*
them.)

For the
cause of
Schism.

1. Ignorance a
cause of
Schism.

* 1 Cor. 3.

10.

a Heb. 5.

32.

Col. 1. 23.

b Eph. 4.

14.

1 Thes. 2.

1.

1 Pet. 2. 8.

1 Joh. 2.

19.

2. And *shun* them (for it.) And that this be wisely and fully done we must mark it again in the 1. Root or *Cause*, and seeing that, 2. Remove it.

A sin of so ill a *kind*, grows from some naughty *Cause*. You may find five *foul springs* of it.

1. The first is, *Ignorance*. Ignorance of *foundations* * makes these *cracks* and *falls* in *Spiritual buildings*. Overlaid with * *Sermons*, for want of being well *underlaid* in *Ground works*. Have people been rightly *Catechised*, and established in the present *Truth*, they would not be *shaken* in mind, till they *fall* into *error*; and then follow the

wh

who lead to it by the colour ^c of *Andaci-*
 Truth (as their lure unto Schism) who ^{as figmen-}
 must carry them out of the ^d Church, ^{torum suc-}
 because they can have neither ^{tum occasi-}
maintenance, nor *sufferance* in it. And (as ^{que Evan-}
 St. *Hierom* * observes) *pretend* that in ^{gelice sen-}
 their own defence, for going and carry- ^{tia colora-}
 ing out. The Ministers that for *idleness*, ^{re conan-}
 or other ends did not do, and the peo- ^{tur. Aug.}
 ple which for prejudice or *pride* would ^{d Dican-}
 not *suffer* it, God forgive for this *cause*. ^{tes, veri-}
 The *effects* are sad. The Church wo- ^{tas, de}
 fully *torn*, because the members so *loosely* ^{Muiche-}
joynted in the body. And the *simple* ^{is, Aug.}
 * transported * with every *wind* of Do- ^{Def. l. 3.}
 ctrine, for want of this *ballast* of a ^{c. 5.}
Sound mind and better settlement. They * ^{Nullum}
 dare *entertain* any *New* or *Strange* ^{schisma}
Thing or *Person*, with *Faith*, *Obedience*, ^{non sibi a-}
 and *Devotion* (*Believe*, *Do*, *Pray*, any ^{liquam}
thing, or any *where*) for want of being ^{hæresis}
 Catechized into an *Earlier* and better ^{confingit ;}
acquaintance with the old *Standards* of ^{ut rectè ab}
 * *Religion*, (the *Creed*, *Decalogue* and ^{Ecclesia}
Lords Prayer.) Yea, themselves are ^{decessisse}
 bold to *Exound* *Apocalyps*, that ^{videatur.}
 never *Learned* *Pentateuch*. And dare ^{Hier.}
^{a Heb. 13.}
^{9.}
^{2 Pe. 3. 17}
^{b Psa. 119.}
^{ps. 119.}
^{4. 14.}

Rotari perpetuo. c 2 Tim. I. 1, 13. d 1 Tim. I. 7.

decypher and number Daniels Seventy weeks, ^e and St. Johns thousand years ^f who (upon due examination) cannot give an account of St. Pauls Six ^g Principles.

II. *Lust* (which commonly and naturally follows Ignorance) ^a widens the Rent. Wars in the Church are raised by lusts in the members. For casting off the Sovereignty of Right reason from the heart, Gods Throne; they dread not to tear Religion in two, and divide Christs Kingdom. Such Wars want not leaders.

I. *Pride* is ^a Chief. Which did make the first Schism amongst ^b Angels. And doth all amongst the Saints, by ^c Diotrephes. In Separation, the Mother (most what) of both Fathers and ^d children. For Simple men to be made wiser then all the Christian world before ^e them, and Beter and dearer to God then all his Ancient and ^f other Saints, this

1. Pride a cause of Schism.
a Nihil Ecclesiam aquè dividere potest ut Ambrosio, amor imperii, &c.
Chryl.

b Jude v. 6.

3 John v. 9. *ε φιλοπρωτεύων: Διοτρέφης.* A Jove nutritus, Faetabundus. Varablus. d Sola mater superbia Aug. Omnes tument, omnes scientiam pollicentur. Ter. de præf. Hæc. e Plus omnibus se cognovisse. De Gnosticis. Iræneus, l. i. c. 5. f Solos se Christianos esse. De Donatistis. Aug. in Psal. 32.

i. c. digna la.

le m C to the cor and fol b Prom

takes much with *poor* people (who want not for pride) And then, what *Lords* and *Princes* of all wisdom & and goodness must they be, ^g who ^g *Premittunt Im-* can, and do bestow such great gifts ^{brem, velut} of *knowledge* and *grace* on their peo- ^{nubes pro-} ple? And that carrys them away af- ^{phetia,} ^{Hier.} ^{b 2 Per.} ^{2. 13.} ^{i A& 8. 9.} ^{k He be-} ^{wicheth} ^{the people,} ^{A& 8. 9,} ^{10, 11.} ^{1 De Ario.} ^{Sic. Theol.} *ter Simon Magus.* Great ones they will be. ⁱ In the Churches way they cannot. Out therefore they go. ^a And some must be to *ad-* ^k *mi*re their greatness. That the *Simple* will do soonest; Them therefore they *Seduce* and carry with them *out.*

1. c. 14. *De Valentiniano Tert. Separaverat Episcopatum Indignatus alium potitum, abruptit de Ecclesie Authentica regula.*

2. And an *hungry* stomach often leads on with a high one. For commonly these new *Rabbi's* against the Church, are *Chaplains* extraordinary to the ^a *Trencher*. Their *Palpit* therefore is a *Table* which serves compendiously both for a *Preaching* and *Eating* ^b place. And their followers (often *poor*) love such *Sa-*

2. *Luxury* a cause of Schism.

a *Quic-* *quid faci-* *unt pro-* *pter ven-* *trem faci-*

ant. Chrys. Hom. 45. in Matt.

b *Promissum Dei prandiis emi expectantes.* Clem. Alex.

c John 6. 26. *voury* and wholesome * *Doctrines* and like such comfortable *Proofs* of points, as *Good Chear* makes them, after *Sermons*. St. Peter speaks them (not for *fasting* but *feasting* * men) and St. Jude spots them thus; ^a There they feed themselves without fear (though in the Church, all upon scruple.)

3. Avarice 3. And a full *Purse* buys a Schism a cause of often, * and brings it on. * Thus schism. poor people (*Bodies* and *Souls*) are miserably bought and sould like slaves and beasts, by the *Merchants* of *Babylon*; as St. John Reveals * it. *Cunning* and *covetous* men, who pretend to *save* Souls, to Gods glory, but indeed sell them to their own best advantage, as St. Peter Discovers them. And through *covetousness* shall they with feigned words make *Barbaros* in merchandize of ^a you. And no marvel if they over-reach and chear many. * For well taught they

Theod. l. 5. c. 32. *Samosatenus per contentiones ditatus quærentibus Patribus in Concil. Antioch. c. 2. Pecuniarum rapaces, quasi vortices vocat, Ignatius. c Revel. 18. 13. d 2 Pet. 2. 3. c Artificiosè, pietatis prætextu. (2 Pet. 2.) vox sonat. Lorin.*

the Plague of Sin.

§ 37

are and trained up in the ^f Trade. ^f *Alca-*
^{*} *A Heart they have exercised to cover* ^{tores de}
tous practises. This makes them make ^{Eph. 4.}
a Mart of the Church, following the ^{A Lapide.}
ways of *Balaam* who loved the wages of ^{Me 305. 512.}
unrighteousness. ^{dr. Eph. 4.}
Machina-
tionem.

Aug. vocat. * 2 Pet. 2. 14

Thus three Apostles giving their
Demonstrations, whatever Separatists
fairly pretend for reason; *Judas* his Bag,
Epicurus his Belly and *Lucifers* Chair
are the Cause.

III. *Lewdness* of life. The follower ^{3. Gene.}
of lust; is * *leader* to Schism too. ^{ral cause}
Both in the *Guilt* of it, and *Judg-* ^{of Schism}
ment. Separatists seem *Saints*, ^b but ^{Lewdness}
are not. They cannot be. Because ^{a 2 Pet. 2.}
Mind and *Will* (the Fountains of Hu- ^{14, 15.}
mane Action) ^c being *poisoned* with ^{Tit. 3. 3.}
Error and *Lust* their lives must needs ^{b 1sa 65. 5}
flow with *perverseness*, and just it is ^{c Jam. 3.}
with God, that those who walk against ^{d Rom. 12}
his and *their* ^a light, out of the ^{21, 22.}
High-way of the Church, should not ^{2 Tim. 4.}
have his protection and [†] Blessing. For ^{42.}
want of which their Souls become a ^{† Psal. 91.}
prey to the *Robbers* of Christian *Truth* ^{11.}

A a 4 and

e Non sc-
lum ipsi pe-
reunt, sed
alumnos
Ecclesie
depradan-
tur, &
distingui-
nant extra
terminos
Ecclesie
seu extra
fidem, &
sacrum
Ecclesie
Taberna-
culum, abi-
gendo ad
sua Colle-
gia, Diver-
soria, Spe-
luncas la-
tronum:
Occum. in
Jud. v. 19.
1. 2 Cor.
4. 4.
Custodi.
(1 Tim. 6.
10.) prop-
ter fures
(Vincent.

and peace, * till themselves at last
turn *Thieves* too, never seen in Gods
Road, unless to *Rob* in it. And then they
come under his * *Conduct*, who will
be sure to *drive* them far enough from
the *Church*, lest he should lose his *booty*
of their souls, which by *Schism* he hath
Seized of. Else it were as great a won-
der, as we to see how many are robbed
not onely of *Christian*, but *Common*
Principles of Reason and Honesty;
And led away so far, as to go beyond
Schism to *Apostacy* it * self; yea to
the *Uttermost* of *Atheism*: First, *Dis-*
respecting: Then, *Deserting*; After,
Denying. Either *Church* to be saved in.
Or *Christ* to be saved by. Or, *God* to be
served at all. Or, *Religion*, to serve
him with. Or, *Heaven* to serve him
for. But this, the *strength* of *delusion*
* doth. *Satan* being set at their *right*
* hand, who leave Gods *Church* on
the *left*, and *entring* them thenceforth,
and *keeping* them in his *Chappel*, and
at his *Devotion* by Gods just curse and
* *Judgment*. So they *bring on them-*

(1. 2 Cor. 4. 4.) *Depositem, sanam sc. doctrinam. Vetant ergo nomen*
Christianorum retinere. Theod. junior. & Valont. Jer. 18.
1. Heb. 10. 25, 16. * 2 Thes. 2. 8. a Pl. 109. 5. b Isa. 6.
1. Act. 28. 16. 7.

se'ves

selves swift & destruction (most wretchedly and wickedly by their pernicious Doctrines.) To which, for that great ungodliness, they were of old

c. 2 Petr. 2.
1.

IV. *Rebellion to Church-Order,* hafts much to this * *Confusion.* Especially *Divine* and * *Apostolick.*) As it is *St. Johns Note of Deceivers,* to bring * *Other Doctrine,* for which they should have no * *Godspeed:* So it is *St. Pauls sign of Schismatics,* to be for new *Doctors* and *Devices* against the old Religion and Rule; for which we must bid them † *Avaunt.* *St. Cyprian* will have the *brat* of Schism, to have no other *Father,* but the scorn of the *Bishop,* by some *Malapert Priests* and *People.* & And the Council of *Constantinople,* & ares not them from the brand, *who profess to be for Orthodox Faith,* but make *Conventicles* and *Congregations* against *Canonical* and *Episcopal* Order. Without *Subordination* certainly

d. Jud. v. 4.
4. Cause of Schism
Rebellion to Order.
* Quoro-
pud. dia-
coron, &
d'laξia-
συγχεω.
Ign. ad
Smyrn.
e Kueiolns
Tam Ecclē-
siastica
quā Ci-
vilis est.
Hier. in.
2 Petr. 2.
f Jud. v. 8.
2 John 10.
† Rom.
16. 7.
g Hi sunt
ortus atque

conatus schismaticorum, ut prapositum superbo tumore con-
temnant. Unde enim schismata & hereses obortæ sunt, ni-
dum Episcopus, qui unus est & Ecclesiæ præest, superbâ quâ-
rundam præsumptione contemnitur? h Qui se sanam
idem fidem confiteri præ se ferunt, avulsi autem sunt, &
scissi, & adversus nostros Canonicos Episcopos congrega-
nem faciunt.

cOrdo est that cannot be (for amongst equals it
parium is * not. With them there will be
dispari- Siding and Parting; there cannot be
umque Unity and Order.) For the remedy of
rerum sna which mischief and Parity, S. Hierom
cuiq; tri- himself grants a necessity of *Episcopacy*.
buens dis-
posito. a Therere being no other way against
d In toto that Confusion, but this Order and
orbe decre- Authority.
tum est ut

schisma-
tum semina tolleruntur Hier. in Titum) — In Remedium
schismatis, ne unusquisque ad se trahens Christi Ecclesiam
rumperet. Epist. ad Euagr. Cui nisi excors quaedam potestas
detur (i. e. Sacerdoti summo) tit. Schismata in Ecclesiis
quot Sacerdotes. Contra Lucif.

3, Cause V. And *slighting and leaving Church-*
of Schism *Prayers*, is a spur to that haste of *Sepa-*
Slighting *ration*. Indeed, it is Schism it self to
Church- break that * *Communion*. And if S. Paul
Prayers. argue well, *Apostacy* * comes by the
* *Separa-*
tio ab Ec- *Diversion* (a fall from Faith upon that
clesia Ca- *Breach* of love often :) but the flaw
tholica of Schism always, saith S. *Austine*. From
cum abru- which he *Quits* some, b and * *Can-*
ptione in tions others against it, by this *Evidence*
Formis. Heb. 10. and *Argument* of care to make no
36.

Nulli enim Schismata facerent, si fraterno odio non ex-
ventur: Aug. Sine ulla conventiculorum segregatione.
Ne contra Episcopum suum faciant congregationes.

separate

separate Conventicles and Congregations. But Brands those with it, that de- d Solo con-
light to do d it. And justly both. For gregationis
Separation from the Catholick Church, delectari
or (which is as much) any Particular diffidio.
one of it, * and in communion with it, Sic qui
to the withdrawing of Communion in ab Eccle-
Prayers, this is properly Schism. thaginensi

And, All Piety being by God him- separati,
self made to be Prayer. * And the schismati-
onely place for this, The Church, ci sunt
called therefore, The House of Pray- (Donati-
er: b all Unity of Truth and Love, a Gen. 4.
* being from the Spirit of Christ d and 26.
all promise of it only in Meetings 1 Cor. 12.
* at such Prayers. f All care of Up b Mar. 21.
holding that Unity. being committed 13.
to the Wisdom and Piety of the c Eph. 4. 3.
Church, made therefore, the Pillar d Ead.
of Truth; h and the Assemblies of συνῳν-
the Saints (where she doth by her σιν (πᾶν-
Jesus. eis) eis ἡ πόλις

τῷ Θεῷ. Ignat. ad Magn. e Necessariò adiecit Ecclesia
mentio, quoniam ubi Tres, id est, Pater, Filius, & Spi-
ritus Sanctus, ibi Ecclesia qua Trium Corpus est. Tert. de
Bapt. Cum sint Duo vel Tres propter inconstantiā de eis-
dem non eadem discere, sed & nominibus & rebus contraria
respondere. Irenæus l. 1. c. 5. p. 21. de Coetibus Heret.
'Ο ἐκλὸς ὧν τῷ Διογασμῷ, μεμιάλας τῇ αὐτοδύναμει
ἔστιν ἀπὸ τοῦ Χριστοῦ. Ignat. f Rom. 5 5. g Mar. 18.
b 1 Tim. 3. 15.

i Acts 20.

28.

k i Tim.

13.

a Nonne
tibi pin-
xisse vide-
tur Sermo

Apostolicus

novam in-

scitiae

factionem.

Hier. con-

tra Jovin.

b *Αναλ.

Rom. 6. 18

c. i. *Αλο-

χαζωα.

2. Pet. 2. 12

γυζατος,

Jud. v. 19.

d. 2. 228.

e. 3. *Αναλ.

2. Pet. 3. 10. e 3.

f. 4. *Αναλ.

Tit. 1. 10. g 5.

h Venite ad Ecclesiam,

Aufugite Traditores si cum in

petire non vultis.

Doctrines and Devotions discharge her *Trust*) being the *ground* and *Place* for this *Pillar*. ⁱ Those that leave her ^k *meetings*, and lose those *Blessings*, must needs be *curst* into *Conventicles*, where for want of a *Pillar* to bear up *Truth*, they are overwhelmed with *Errors*, and *crusht* with *Schisms*. Most justly caught in *Error* and *Uncharitableness*. (Those two hands of the Devil) who cast themselves out of *Gods Bosom*, and the *Churches Arms*: confounded for breaking their *Fathers Order*, and *unblest*, for scorning their *Mothers Prayers*.

As these Causes and Characters of *Schismatics* are *Writ* by the Apostles *Pens*, ^a they are easily *Decyphered* in *Separatists Lives*. For the *seduced* (the well meaning some of ^b them) are all, *Simple Animals*. ^c The *Seducers*, *Brut Beasts*. ^d Both *Lustful* in heart and loose and *Libertines*, for life. ^e *Enemies* therefore to *Authority*; ^f which *checks* those *Errors*. And ^g *Voluntary Vagrants* and *Exiles* from *Church* ^h to avoid those *checks*.

And

And if we mark them for such, in ^a *magnum* their *Kind, Consequent, Punishment,* & *glorio-*
Cause; we find enough both *why,* and *christi*
how, we should shun them; for, *consci-*

1. Schism makes a *Rupture* in Christs *dunt.* (*Ire-*
Body. ^a With a *Pest* in the Church: *nzus.*)

^b To the *Perdition* of soules. ^c From *Morbum*
an overspreading *Leprosie* of ^{*} Sin. *postiferum*
Take the true *measure* of it, and the *vocat Con-*

dimensions are all, Devilish. It is *staninus.*
the *Height* of *Evil,* with the *depth* of *Soc. Hil. i.*

mischief, To the *length* of *misery,* ^{c. 3.}
From the *breadth* of *Corruption.* Over *c* *Hereti-*
Mind, Heart, Life, Spirit, Soal. So that *corum &*

if we will do any thing for *Gods* sake, *corum ve-*
avoid it, because against him so great *nena vitate*
a sin. ^a If for *Christs* sake, because ^{*} *Euaomi-*

to him so great a *wound.* If for the *us animo*
Churches sake, because to her so great *& corpore*
a loss: If for our *Sow's* sake, because *leprosus.*

to them so sure a *perdition.* ^{*} If for *Lepra pro-*
our *lives* sake, because to those so great *prii confi-*

a Destruction. If for the *Kingdoms* sake, *lii, judici-*
because to it, so great a *rent.* If for *um suum.*

the *Worlds* sake, because to all, so much *præferre*
^a *Ruine.* If for *Ear:hs* sake, because *Ecclesia.*

^a *Ruine.* If for *Ear:hs* sake, because *Bern.*

^a *Ruine.* If for *Ear:hs* sake, because *d Ingens*
flagitium.

Opr. Melv. Omnia scelera supergreditur. Aug. c Sc-
eritigium Schismatis. Aug. f Nulla tam pernicies. Irenæus

l. 4. c. 2.

her *curse*. If for *Heavens* sake, because the worst *foe* to it. If we will do nothing for *Hells* sake, because the Devils best *friend*. Avoid it, shun it then, is there not a *cause*?

2. And *Crush* the Bird in the Egg,
a Ova as-^a fly the Cause, That's the way to
 pidum se-^a shun it. Fly Ignorance, as a *Cockatrice*,
 min. Dia- Lust, as ^b *Hell*; Pride, as *Lucifer*;
 boli. Pro- Luxury as an *Unclean spirit*; Cov-
 cop. in Isa. tiousness, as the *Tempter*; ^c Sin, as
 99. 5. pri- a *Serpent*; ^d Rebellion, as a *Witch*;
 ma va Ig- ^e Conventicles as *Pest-houses*. This is to
 norantia take away *Father, Mother, Nurse, Pro-*
 & error. tector, *Leader*, out of the Mind, Heart,
 b Cathr- Life, Spirit, and way; and so it must
 dra pesti- needs stagger, fall, starve, stifle, and
 lentiae. perish.
 (--Vene-
 num erro-
 nei dog-
 matis.

Westm. in Psal. 1. Apoc. 18. 2. ^c 1 Tim 6. 9. ^d Ec-
 clesi. 21. 2. ^e 1 Sam. 15. 23. ^f Non patiar venerabi-
 lem virum sedere in Cathedra pestilentiae (E cetu Aria-
 norum manu ducens presentem non pessimum dixit.
 Cathedra pestilentiae, (Psal. 1.) Haereticis tribuitur à
 Chrysol.

Especially, if we *Countermine* the
Works of *Schism*, and meet it with
 contrary *habits* and acts of *Grace*,
 which will not suffer it to come on,
 but repell it. By better *Instruction*

* Be-

the Plague of Schism.

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* *Be Grounded in Truth, so Ignorance* * 2 Pet. 3. 17, 18.
will not give you for a Prey to Seducers. 2 Tim. 3. 6
By stricter Mortification, Be more 2 Tim. 4. 3
severe to your lusts, and you will not 2 Pet. 2. 18.
be led away with their lures. Be more Isa. 65. 5.
humble, and you will be less singular. Phil. 2. 3.
 * *Come less at the Epicures board,*
and you will keep better to Gods Table. 2 In quibus
By Holier conversation hold close vitium
to your Rules, and you will not regnat sin-
rove and run after Sides. By humble gularitatis.
subjection, Submit to those set over Carthus.
you by God, and you will not be in Jude v.
seduced so fast by the Instruments of 10.
the Devil. By greater Devotion kneel b 1 Cor. 10, 21.
and stand to the Churches Prayers, 1 Cor. 11. 18.
and by Gods blessing and hers, you c 1 Tim. 1. 19 and 3.
will not fall into the hands of hers, 9.
and your ghostly Enemies. For then, d Heb. 13.

7, 9.

e Phil. 13. 17. e Heb. 10. 26.

Solid knowledge will so firm the † *Esto fir-*
Mind in Truth, Mortification Con- mus in via
firm the Heart; Obedience to it, and the Domini. Eccl. 5. 10
Maintainers of it, so establish both; Be steadfast
and Prayer preserve and fortifie all; in thy un-
derstand-
that we shall stand by the power of ing.
God, Invincib'e in Christian Faith and
love. Kept and keeping our selves from
 the

2. Pet. 2.

1. 2.

Jude v. 12.

19.

Quamli-
bet lauda-
biliter vi-
vere se ex-
istimet, hoc
solum scelere

quod à
corpore

Christi
disjunctus

est, non
habebit

vitam, Ira
Dei manet

Super ip-
sum Aug.

b. Ἀποστο-

εὶς ὁσες Seipsos. Cajet alios. Syr. Vers.

* Tert. de Scorpiace, i. e. Antidoto ait, —

Facile nociva. Si qui hanc nostram ex fide præbiberit vel

etiam supe biberit potionem.

The Anti-
dotes vir-
tues, To

Raise,

1. Those

salut to Po-

pe & from

Churches

Society.)

the deadly wounds of Error and *Falli-*
on for ever. *Deadly*, I say; for such
Schisms strike and leave souls dead,
dead to the Spirit, and buried in the
Flesh. So all *Sect-makers* are, yea, and
all *Sectaries* too. ^b For, all in Schism
joyn to make a Sect. And are in a dead
and Damnable condition that dare so
do. (*Sensual, having not the ^c Spirit:*)

An *Antidote* against Separation, This
is; and the *vertues* very *Preservative*.

1. To the *Faln*, to raise them. 2. To
the *staggering*, that they may not fall.

3. To the *standing*, that they do not
stagger. Sovereign all, if we rightly

mark it, and take it, like *Tertullians*

* *Scorpiace*, by Gods blessings upon it:

So may all that need, *Receive* it.

c. Jude v. 10.

— Venena nulli

facile nociva. Si qui hanc nostram ex fide præbiberit vel

etiam supe biberit potionem.

You that are *Faln*, 1. To *Popery*, Ont

of the Church, Have you not the *Mark*

of this *Beast* about you, on *Breast* or

Belly? Examine the Secrets of your

Souls, and say, Did not *Honor* or *Hun-*

ger fetch you off? Did not *Bread* do

the *Business*? or, *Subsistence*, the ne-

cessitous

cessitous; or, *Preferment*, the *Ambitious* mans *Bread*? was it *Conscience*, or *Belly*,? *Conviction*, or *Promotion*? Tell, tell God, who knows your hearts, if *wants* and *Ends*, (besides Truth) plaid not the *Jesuits* part best, and *prest* the *Convincing Arguments* most upon *Conscience*?

If you be (as some may be) *Clear* of *St. Paul's Blot*, Is not *St. Judes Brand* upon you? *Not having the Spirit*. To *discern* betwixt the *Wo* and *Sin* of a Church. The *Time* of our *Many Antichrists*, and your *one*. For you say, The *publick Sacrifice* of the *Whole Church* shall *cease*, and all *woes* imaginable be on it, in that *Time*. Or, to *discern* betwixt the *Fair Paint* of a *Priest* on the *face* of his *Religion*, where *Power Frowns* on it, and the *gross practise* of it in the *People*, where the *Scepter* gives it *Countenance*? Or, *Not to Discern* betwixt the *same* good in a *Friend* and a *Stranger*; and therefore to *admire* all *abroad*, of what you take no notice at *Home*. Where by the *common Rule* of *Religion* (*Christianly-Catholick*, and not *Particularly* *so*) you should, and others do, the very *same* good? Or, *Not to discern*, be-
twixt

twixt the *Rules* of a Church, and the *Persons* in it. And not to see, that so none will be more *Black* then that of *Rome*. In which your *Popes* (many of them) by your own pens are blotted and branded for most *Hellish Persons*.

* *Libuit*
hac homi-
num mon-
stra per-
scribere.

Platina de
Caligula
in V. Patri.
† *Hac*
monstra,
hac por-
tenta, &
quibus am-
bitione &
largitione
Sanctissi-
ma Petri
sedes occu-
pata est po-
tius quàm
possessa.

Plat. de V. Bened. 4. *Carnis cultor, vitiorum fax, vas omnium peccatorum à diabolico Spiritu instigatus, &c.* De Joh. 24. Concil. Const. *Angelos jactant, visiones, &c.* Theod. Hæret. sob. l. 2. c. 4. *Nobis revelata est fides Christiana & à nobis incepta.* Montanistæ. Socr. l. 2. c. 29. *Nos sequimini, sectam nostram tenete, si vultis beatè vivere.* Aug. (de similibus.) Rev. 2. 20. Cant. 1. 5.

By this Discretion, should not *Mahomet* be a greater *Prophet* then *Christ*, because his *Error* most *Prosperous*? And *Ethnickal Rome* be less *Babylon* then the *Christian*, because some of her Emperours were but such, nay * not such *Pests*, as some *Popes*? Should not the *Catholick Christian* be more foul then the *Heretick*; the Spouse of *Solomon*, then *Jezabel*? because she paints most fair? Nay, should not the *Jew* put in for the Prize, and carry it from all, because the true *God* is their *Belief*, as well as ours; His *Prophets*, their *Fathers*; and our *Decalogue*, their *Divinity*? Rise then in the *Name* of *Christ*, lye not in *Lust* or *Error*. Lay

hold with better Judgment and Conscience, on the Apostles hands, and get up, recover your Fall.

You that are Fals From the Church, if not Out. From your Duty, if not her Company, What was it cast you down? Antidote applied, Love of God, or the World? Conscience, 2. To men or Maintenance? Truth, or Advantage? fals from Churches Say it in your Souls (you must one day Hierarch and their answer it) had the people given you St. Pauls Welcome for your new Disci- Duty. pline * (not Taught or used then) * Gal. 1. 8. not seen till the last Century, in the a Edant Christian World: or S. Johns Salutati- ergo ori- gines Ec- clesiarum suarum, † and Un-apostolick Doctrine? or such Evoluane ordinem ordinem Episcopo- rum. Tert. de præscr. Hæc. † 2 John v. 10. b Epiph. de Hæresi Ac- tianorum.

H. 25. c Pariter adeunt, pariter audiunt, pariter orant. Tert. præscr. Hæc. d Euseb. de V. C. 3. c. 63. Euagr. l. 1. c. 12. e Si ergo pacem & concordiam fugis, te ab Ecclesiis fugie- mando. Theod. ad Demophilum Arrianum (Soer. l. 5. c. 1. Archiep. Alex.)

Burnt your Books, beheaded your Abettors, bestowed upon you Prisons instead of Preferments, Deprivations for Benefices, Mulcts for Boons, Banishments for Encouragements, and Infamy for Estimation? Had *Profit* and *Credit* come so *cross*, as they came *fair* in your way, would you have gon your present *courses*? Speak the truth in Christ, and lye not, was it not *Demas* his *mind*, or *Diotrephes* his *motive*? The proud Donatists heart, *Primianus* else had been *Postremianus*; and *Maximinianus*, *Minimianus*! * You had otherwise lyen still in your old *Obscurity* and *Poverty*; or at least never *Rise* so *high*, nor could so *hope*! Had *Pride*, *Luxury*, *Lucre*, no hand, no finger in this mat-

† *Super-indulgentios fratres vocat. Ter. ad Marc.*

a *Non Dia-lecticorum locis, sed ex carnissum officiis arguuntur solent.*
Hier. de Mel.

ter? Was it not *Avarice* to have warm and rich *Folds* and *Pastures*, though other mens † *Possessions*? * *Ambition* of *Golden Fleeces* and *Places*, though of other mens *Flocks*? Hunger after good *Cheer*, and *Reputation*, though with other mens *Bread* and *Blemish*? If it was nothing of, or like this (as perhaps with some it was not.)

Are you marked with the *Holy Ghost*, that contend for that, which Men of Undoubted Holy Spirit did

Con-

Condemn in the * *Arians*. That Set up * *Marcion*
 a Throne for Christ which they did not *his ad-*
 know, in a Consistory of Peers? And y^e dr.
 pull down That, which their Councils *ab Epiph.*
 and Churches did ever Avow and Keep *μία ταύτης*
 up, in a Disparity of Presbyters and *μία πικρῇ*
 Bishops? Nay, that Hold up, what *ἐν ἀξίᾳ*
 your selves cry'd down as Damnable *Heret. 7.5.*
 Sects, and let Fall what you cryed up, (One Oc-
 der, One
 as Gods own holy cause? That change Honor;
 your ways, as *Ecebolius* did Religions, One Dig-
 Tacking and fetching your selves about nity of
 as the Wind serves, for *Persecution* or both. No
 Preferment? Is that Ghost which is so difference.
 contrary to it self, so changeable to the *In toto or-*
 World, the Holy One? Can you joyn *be decre-*
 hands * with those, whom your mouths *tum est.*
 did, and hearts do, or did Desie (as *Hier.*
 the *Pbarisees* with the *Sadduces* against *b Ad ven-*
 Christ, and the *Arrians* with the *Eu* *tum Chri-*
nomians and *Milefians* against the *stianos, i. e.*
 Church) because the multitude goes *prout occa-*
 not the way you wish for? Discover *sio suase-*
 better betwixt the Spirit of Good, & the *rit, & si*
 World. Rise, and recover a good one. *placuerit,*
se Casari,
Proconsuli
Præsidi,
&c. Tert.
 c. V. Rigaltii notas. * Soc. Ec. hist. l. 1. c. 3. † Contra pi-
 m Alexandria Clerum bellum susceper. Ib. ubi multitu-
 nem Episcopos Ecclesie Catholica se qui (non) animadver-
 ebant. Conventu coacto fœdus inter se pepigere, & pro-
 piska sunt nomina. Niceph l. 12. c. 18.

And,

3. Applied
to those
fals to
Ataxie.

* Imò ve-
rò annue
mensurae
fides, de
Deo de-
cernuntur.
a Mille
nomina,
mille Scis-
tura. Aug.
b Gal. 3. 3.
c Tot fides
quot volun-
tates, tot
doctrinae
quot mores.
Hilar. ad
Const.
Imperat.
(de Arri-

anis) Dum audita fides scribitur ut volumus, aut ita ut
volumus intelligitur. Ib. Hilar. d 1 Cor. 6. 9, 10, 11. Tit
3. 3, 5. Eph. 2. 2. 2 Chron. 18. 21. 1 Joh. 3. 8. Jer. 23.
22. Gal. 5. 16, 19. Spirituales se vocant. Rikel. in Jude
Sic Montaniste, alios Animales vocant, Euseb. l. 4. c. 13
ex Irenæo.)

And, You that are fals from all Ec-
clesiastical Order and Unity, to utter
Ataxie, and Confusion. That are for
all Divisions and Subdivisions in the
Church: That have learnt to cast up
Gods accounts with the Devils Coun-
ters, and fill all Temples and Houses
with your Factions and Fractions; That
Multiply Creeds (not as the Arrians)
to St. Hilary * by the moneth, but as
the Donatists in S. Austin, by the * Mil-
lion; Numbring as many Churches as
Men, and Congregations as Persons (and
some for Women too.) Doth the love
of Christ indeed constrain you? Are you
so ^b foolish, having begun in the Spirit,
are you perfect in the flesh? Are you
more Sober in your Minds? Charitable
in your Hearts? Chaste in your Bodies?
Just in your Dealings? Better Neigh-
bours, Subjects, Husbands, Children,
Servants, Men? ^a Are you less A-
theists, Epicures, Miscreants, before
God, the Church, and the World? I

not (and its too evident most of you are not) undoubtedly you have too much to do with the Devil; for *Ill* ^{Ezek. 36.} *thoughts* and *lives*, are not of God. ^{26, 27.} And whatsoever *perfection* of Spirit ^{2 Thel. 2.} you pretend to, This is nothing but *perfect flesh*.

Will you say, these *new ways* to Heaven (though cross to the *old paths*) are *Revelations* of yours from the same Spirit of God? That speaks it too ^{* Apostoli} *cross*, to be the ^{asque eo-} *same*. With S. *Johns* ^{rum disci-} it is not. He durst not stay in the *Bath* ^{puli verbo} with *Cerinthus*, (yours is not so poor.) With St. ^{tenuis com-} *Polycarps*, it is not; He ^{municare} would not be *civil* in the street to ^{alicui co-} *Marcion* (yours is not so *rude*.) With ^{rum qui a-} St. *Maximus* it is not, he could not ^{dulterave-} speak to them with *patience* (yours is ^{unt veri-} *more*.) ^{tatem nolu-} *Be Hereticks* and *Errors* who, ^{erunt.} and what they will, we may joyn hands ^{Euseb. l. 3.} and hearts with them all, by yours! ^{c. 14.} But (to joyn issues) is not this your ^{a Poly-} *presumed* Holy Ghost, *one* to be *tryed*, ^{carpe, ag-} if it be of God, by St. *Johns* ^{nosce nos.} *Judgment*, ^{Agnosco} and upon his *evidence* will be found a ^{te primoge-} ^{nitum Sa-} *tane* (ait) ^{Euseb. l. 4. c. 14.} ^{b Nullus cum mihi illis pacifi-} *cus Sermo.* ^{Max. Ser. 50.} ^{Nulla cum eis convivis, com-} *mercium colloquia misceri vult.* ^{Cypr. ad Cor. 30.}

* 1 John 4. 1. *False Prophets, and Antichrists?* * Of which you make your selves *many*, whilst you do without all Christian *Fear* or *Wis*, run from *One*? As though, so you be not St. Pauls *a Man of Sin*, it matters not, if you be St. Johns *Men of Error*. And so you be not *That one* you may be *These many*? ^b Till *Diversity* be made *Unity*, and the *Conduct* that *was*, and *is*, to Heaven, *Two* and *Contrary*; or the Spirit of God is not *One*, or such a one as leads to Heaven; Yours, which is *Manifold* and *Opposite*, cannot be the *Holy One*. Which (as God) is ever *One* and the *a Same*.
 2 John 10. *Hoc. n. vocantur nomine Heretici apud Johannem. Tert. de jejuniis. Schismaticum Duces, & dissensionum Autores. Cypr. ad Novat.*
^a 2 Thes. 2. 3. ^b 1 John. 2. 18. ^c James 3. 14, 15. ^d Psal. 102. 27.

Say then to Yours, as an ill Spirit
 † Mar. 16. † *Avant*; Discover the *Delusion* and
 23. *Dispossess* it. By the help of Aposto-
 lick *Hands* and *Means*, Recover of
 your Ill.

II. If the Fain will not Rise; Take
 2. Appli- heed you that *Stagger*, lest you Fall.
 cation to Mark well, * if what is said, be not seen
 the Stag- in them all, and you will take better
 gering.

* *Observe*, i. e. *Inquire in eos cum diligentia* Theoph.
 2. 2. dr.

heed. It is your *Danger* to fall, your
Honour to stand. Yea, and Gods ^a *Quale*
too. Doth not *Providence* call you in- *vexillum*
to the ^b *Lifts*, to Try what *Spirit* of *de inimico*
Truth and Grace is in you ? And, is it *gloria sua*
not your *Glory*, against all the *Powers* of *exultat*
Seduction and *Temptation*, not to fly, *Dens ? (de*
but stand out the *Tryal* ? Where the *Jobo) Terr.*
Church hath a *Scepter* for it, its nothing, *1. de Par.*
but where *Satan* hath his ^c *Throne*, *Per Mar-*
Much Honor to God and your selves ; *17. ia fidei*
(very much) with *Antipas* to stand it *Examina-*
out ! When the *Wind* of Applause is *toria Terr.*
with us, and the *stream* of Authority *Scorp.*
runs with it, to *steer* a Christian course *b 1 Cor.*
right, is little *skill* and *toil*. * But when *11. 19.*
Popular Favour blows from us, and *Apoc. 2. 10.*
Secular Power Tydes it against us, and *& 3. 10.*
Storms us ; that's good *steerage* that *Quis per-*
holds on for ^d *Heaven*. Not to *Bow* to *secutionis*
the *Idol* of the *Time*, for the *Hottest* *exitus nisi*
Fire and ^e *Furnace*. To give a *Breast* *probatio*
boner to a sword of *Steel*, then a *Knee* *vel repro-*
to a *Golden Calf* : This is *Heroical* in- *batio fidei,*
eed. *Nehemiahs* *Spirit*, to *Quit* a *Terr. de*
Life, before a ^f *Church*. *Liberius* his *fuga.*
Spirit, not to *Comply* with an *Arrian* *c Ap. 2. 13.*
or an *Emperour*. *Saint Basils* *Spirit*, ** Heb. 10.*
Apoc. 7. 14. Dan. 3. 17. 18. e Nch. 6. 11. f Theod.
2. c. 16.

d Pueris
ista conve-
niunt.

Theod. l. 4.
c. 7.

c. Pro. Aris
gratis im-
molabor.

Possid. in
v. Aug.

f Heb. 12.
2.

* Jude v.
20, 21.

a Heb. 11.
12, 13.

that could neither be *Courted* nor *Frighted* with torment, to *Temporize*. *St. Ambroses* Spirit, to be a *Sacrifice*, rather then give *Schism* an *Altar*. And will you give out for a lesser Time of *Tryal*? What would you not then yield up, in a more *Bloody* Time? If others then-like *Rotten Limbs* fall off from the *Body*, let them go. * But you, *Beloved*, building up your selves in your most holy *Faith*, praying in the Holy *Ghost*, Keep your selves in the love of *God*, looking for the mercy of our Lord *Jesus Christ* unto eternal life. And therefore, * Lift up the hands which hang down, and gather up the feeble knees, lest that which is lamed be turned out of the way, but rather let it be healed. Take the *Antidote* against *Infection* of the time, and stand.

But how can we stand our, when no place is left to stand in? How Keep *Communion* with the Church, when there is neither *Church* nor *Communion* to Keep; At this *Block* most *stumble* and many fall; but if we do *Christianly* consider and beware, we may pass by it, and not be cast down. For the *God* we shall both find *Room* to stand in, and *Reason* to stand out.

the Plague of Schism.

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As the *Body* of the Church can never
 be * *No Thing*, so it will ever be, *Some* * Mar 16.
Where. It may lose *Beauty*, but not 18. & 18.
Being: Want *Prosperity*, but not *Pre-* 20.
servation, Have no *Temple* to *Dwell* Heb. 3. 7.
 in, but some *Place* to *Sojourn* in. Her 11.
Sun may set in one *Nation*, but will Jer. 30. 11
arise in another. *Persecution* may *Dis-* Ezek. 20.
sipate it, but not *Destroy* it. *Zion* 24.
 may lie in *Dust* sometimes, but *Dead* Mar. 21.
 never: And where or howsoever it is, 43.
 That being my *Heavenly Fathers Will*, Pl. 44. 12.
 and *Mothers Portion*; If I be Her good Acts 8. 1.
 child, and His, I must take *part* with Psal. 102.
 Her, and follow (as the *Lamb*) the 14.
Bride wheresoever she goes, as the Ezek. 37.
 Marigold displays and droops with 11.
 the rising and setting *Sun*; so if no Psal. 137.
 Place where to *stand*, I must find one 5.
 to *Fly* to. † To it, alwayes; but from Rev. 14. 4.
 it, never. Jer. 15. 9.
 † *Migre-*
mus hinc.
 Jos. 1. de.
 B. Jud.

Euseb. l. 3. c. 5. Ite Pellam. Euseb. l. 3. c. 5. Mar. 10.
 3. Rev. 12. 24.

The *Jewish Church* was in the *Wil-* Acts 7. 18.
derness, before it had a *Temple*. In Ba- Jer. 51. 28.
ylon, After. *Invisible* (as to External
 communion) in the *interim*. For though 1 Kings
 the *God* knew *Seven Thousand* which did v. 14.
 bow knee to *Baal*, *Elijah* saw not.

B b 2

One

One face against Him. (No Argument this to fall to *Egyptian, Babylonian, Baalittical* Worship.)

The *Christian Church* (Good *Woman*) may be driven into the *Wilderness*, and yet have a Child there (though hardly save her self or it from the *Dragons Mouth*.) Gods *Saints* and *People* may be (Good *Men*) in *Babylon*, and put it to Pledge the Cup of Her *Abominable Wine*, or be tossed on Her *Horns*, and made to fill it with their *Blood*. The *Jewes* (Men of false Religion) may *Blaspheme*, and the False *Prophetess* (* *Jezebel*, that wretched Woman) *Seduce*, and have many children in the Church. Yet (though for this cause many do) none should turn *Ethnicks, Jewes, or Hereticks*.

In plain *History*. The *Christian Church* was at first in a *House*, for her † *Paucity*. After, By Others *Cruelty*, (The Mother in a Den, and Children in a Dungeon.) By the *Bounty* and *Piety* of Christian *Emperours* instated and endowed with *Goodly Palaces* and *Patrimonies* but by the *Fury* and *Force* of the *Arrians*, Outed all. The *Arrianized People* had the *Churches*, Their *Bishops* held

† John
20.19.

Rom.10.5.

Heb.11.38.

Si Basilica.

ver.Gre.

Ec. impe-

tratus ab

Imperatore

militum co-

piis. Hier.

Maced.

held the *Chairs*, Their *Priests* kept the *Pulpits*; whilst the *Orthodox* Christians served God in *Corners*. Their *Fathers* were in *Exiles* and *Prisons*, or lay private and *hid*, to keep themselves *Free* and *Alive*. Even the Good *Bishop* of that great See of *Achana Alexandria* * in a *Cistern*, while the *sinus* *sex* *Grand Heretick* and Enemy *Arius*, *continuo* hath His, and Any *Cathedral* at *annu in la-* *cu cisterna* *carentis* *aqua, ita* *Sacraments*, *Service* there was: It did *delituit ut* *not Fail* though others did *Flourish*, *solem nun-* *quam vi-* *derit, Place* *carried* many, to *Communicate* in that *de Jul. 1.* *Heretical* and *Schismatical Service*. *Eiod. 3. 2.*

So then (though not with *Ease*, *Act. 7. 23.* with *state*, with *Advantage*, with *safety*) the Church hath a *Place* ever to be in, and Thou *Where* to stand. And it is a *quarrel* to * *Providence*, * *Jer. 18. 2.* to *question* the fitness of Her *Place*. *Rom. 5. 20, 21.* A *Sin* and *Simplicity* in Thee to fall from Her, because of that *Quarrel*; In whose Name I challenge Thee, who hast either *Wit* in Thy Head, or *Conscience* in Thy Heart, to Answer to Her in these two *Points* and *Demands*.

Preservative against

* Dan. 8.

11.

1. What if a *Deluge* of Persecution and Prophanation and Confusion should *overflow* the whole Church, so that no part or Faction shall be free, as in the days of which *Daniel* speaks, it will: Would you *Apostate* then, and leave All, and Turn *Antichristiana*.

* Mic. 7.

8, 9, 10.

Rom. 11.

21.

1 Cor. 10.

12, 13.

* Jam. 2.

19.

2 Tim.

2, 26.

Tertul.

Apol.

2. What if an inundation of Woes cover that *Place* and *Church* or *Way* of Religion, to which as most safe and quiet you fly for present Security, as to a *Sanctuary*, and City of Refuge, as by the *course* of the *World*, and *Judgment* of God you may expect, * will you then *Fluctuate*, bid it *Farewel* too, and leave it?

By that account you may turn *Atheists*; and by this, *Any Thing*. That you cannot with *Conscience*, and this you should not for *Shame*. That is to be worse then the Devil is; * and this no better then he will have you. The Truth is, To serve God by *Proclamation* instead of *Bible*; To be for *Godliness* as the *Romans* were for God by *Acts* of *Senate* and *Edicts*: To ride *circuit* in a Circle of all Churches (as *Occasion* serves) and run a *Round* of Religions as *Need* Spurs; If this be no

a *Whole* Atheist, its one at least *Half* Turn'd.

And therefore say not, Thou hast no place to stand in, but no *Heart* to stand Pl. 78 5 out. If no ground for thy *Foot*, there Heb. 3. 12. is for thy *Faith*. *The just man shall* Hab. 2. 4. *live by his faith*. Live out an ill, to a Heb. 2. 4. better time. Wait for it with *Hope* 35, 3. 10. and *Patience*, and so live. When I want my Fathers *Arms* and Mothers *Knees*, and Brothers *Hand* to hold me up; Stand upon my own Bottom (a good * *Conscience* by the feet of my * 1 Tim. own *Faith*) If no *Ground* on *Earth*, 1. 19. there is enough in *Heaven*, *Aut sub Cælo aut in Cælo*. We shall be in it, if not under it. It is the *Affurance* of *Faith* to him that *stands* right in his *Conscience* and Gods * *Church*. There is a * 2 Cor. 12 *Throne* there to sit on, if no place here 16, 17. to stand in. Erected for those that stand & 5. 1. it out. Rev. 3. 21.

Mean while, till a better place to stand, there is a good one to kneel in. Kneel to God, it may be better. Some may bar *Assemblies* of *Bodies*, none Pf. 51. 18. can *Spirits*. And thus Saints, however & 122. 6. *separate*, may keep their *Assemblies*, and Col. 3. 5. *out-pray* their *Enemies*? though these 1 Cor. 5. be in, they out of *Churches*. And *Weep* 3. 4. for

* Lam. 1. 16. for that which makes it so * bad. The
 Gal. 4. 25. Sins which brought this Bondage on the
 Lam. 1. 5. Mother and Children, and continues
 their Chains. Thine own as well as others
 are the Sins. And a place thou wilt find
 Ps. 137. 1. for Tears, to weep, if not to worship
 in. If Tears and Prayers do no good to
 the procuring of a better place, thou hast
 a place, if not to stand, to lie in. Earth
 will give thee a Grave, and Heaven
 bids thee Welcome to it, if thy Body
 must go to it, or Soul under it. The
 high, the ready way to Heaven is by
 2 Tim. 2. such a Grave. Multiplication of Mis-
 2 T. 12. eries for a good Saviours sake, not Sub-
 Mat. 5. traction of Duties for Miseries sake.
 10, 11, 12. Believe a good Guide, that is not the
 Heb. 10. way: *Non sumus filii Subtractionis.*
 38. We are not of them that draw back —
 but that believe to the saving of the
 Soul.

III. And you that do stand, *Quit*
*your selves like * men*, and stagger not.

3. Applica- With Ephraim, Turn not your backs in
 tion of the the day of battel. * It is your Present,
 Antidote, and will be your Eternal Glory, to
 To them that stand. fight it out *. With S. Agathon abhor

* 1. Cor.

16. 13. 2 Thes. 1. 14. a Psalm. 78. 9. b 2 Tim. 4. 8;
 Apoc. 2. 10.

the very Name of ^a Heretic. With ^c *Hereticus*
^{S.} *Austin*, the ^d *Thing*. Be not like ^{cum ego}
^{S.} *Cyprians* proud *Presbyters*; of which ^{me dici}
he complains for troubling the ^a Church, ^{non patiar.}
but as those *humble ones*, whom ^d *Hereticus*
^{S.} *Austins* commends for keeping both ^{cue esse}
^{Company} and ^{Faith} with it, though ^{nolo.}
by Hard and wrong Censures cast out. ^{Aligens,}
and provoked to forsake ^f it. Be not ^{Setta dr.}
what the *Men of Galatia* were miracu- ^{a divisione}
lously soon ^e removed. But what the ^{ut Electi-}
^{Christian Hebrews} should be: ^{one.} *Hold-*
^{ing fast your faith without} ^e *wavering.* ^{Fortuna-}
Think, ^{tus & Fe-} ^{licissimus.}
Christ says to you, ^f *Will you* ^{Gal. 1.6.}
^{also go} ^{away?} And learn, what that ^g *Sine ulla*
means which he says; ^{Conventi-} ^{culorum}
^{He that sa-} ^{segregatio-}
^{reth his life shall lose} ^{one ad} ^{mortem us-}
^{any Person or Thing more than Christ} ^{que desen-}
^{is not worthy a} ^{Saviour.} Better, if ^b *Heb. 10.
God call, lose ^{States} then ^{Lives,}
and both then ^{Souls.} ^{Draw not back to}
^{perdition.} ^{Quit not the Holy Camp,}
lest you be ^{Drawn} back. As far as ^a *Mar. 16.*
^{Constantinus} at first. As ^{Julian} per- ^{25.}
haps at last. ^{Truth} is Gods ^a *quar-* ^{Qui malu-}
^{rel,} and the Churches, Gods ^{erunt vive-}
^{Cause;} ^{re me ne-}
^{gando,} ^{quam mori confitendo.} ^{Tert. Scorp.} ^a *Luke 14.*
^{28.} ^{John. 12. 27.} ^b *Heb. 10. 23. ^c *Præstat panem men-*
^{dicare quam fidem perdere.} ^{Hier. ad Apron.} ^{Filii subtrah-}
^{onis,} ^{Belial,} ^{sine jugo.} ^{A Lapide in loc.} ^d *Jud. 7. 3.***

God

e Apo. 2. 3. God Sees, who *Fights* and *Flies*. He is
 f Bonum A- your *Spectator* f. Chr st your *Cap-*
 gonem sub- tain. His *Spirit* your *Leader*. *Angels*
 ituri estis, your *Seconds*. The *Saints* your *Fel-*
 in quo Ago- lows. *Heaven* the *Prize*. *Eternity* the
 nobetes *Deus*, Xi- *Crown*. *Tranquillity* the *Issue* of these
 starches holy fights. Yea. unparallel'd *Peace*
 Spiritus the *Present* *Issue*. (O the *Wounds*
 Sanctus, of Their *Hearts*, that *quit* a good
 Corona & *Church* and *Conscience*. to save their
 ternitatis, *stakes* or *Heads*!) Nor will the *Time*
 & c. Tert. be *long*. Life is the *Day*, and (it may
 ad V. Mar. be your *Time*, but an) *Hour* of *Battel*.
 g Heb. 2. *Nubecula cito transitura*, as S. *Athana-*
 10. *sius* said of *Julians* *storm*. Nay not
 b John 16. 13. a little cloud, but a *Little* of that which
 i Heb. 1. S. *James* sayes, all is but a *vanishing*
 14: *Vapour*. The *Great World* is *Tran-*
 f 2 Tim. 2. 3. *sitory*, and Goes away. saith *S. John*.
 i Phil. 3. The *Little World* (Man) *Runs* before
 10. *That*. And the *Evil World* *Flies* be-
 m Phil. 4. 7. fore *it*. *Ezekiels Dry Bones* may
 n Tit. 3. 11. *Live*. And the two *Divided sticks*
 Tali Hare- *Unite* (if God will *Breache* favour) in a
 tions quali *Judas*

damatur, ut idem sui reus sit sceleris & iudex sit ul-
 timus. Max. Ser. 50 contra Hæret. αὐτογκταινετ & o Tir.
 11. f 1 Cor. 7. 29. 2 Soxom. l. 5. c. 4. Jam. 4. 14.
 i Job 14. 2. Max. ὅσον ὅσον (tantum, tantum-)
 10. 37. f Bz. 37. 9, 11, 19, 12, 23, 24. f Natl, nate,
 iudex eterno, calum suspice. Mater Symphron.

Moment.

Moment. Suppose your breath depart before that *come*; to that *Eternity* of *eterna* joyes and woes, which waits upon your *quies aeterna* constancy or apostacy, the *Longest* life *no labore merito comparatur.* is but a little *cloud.* And *smoke* or *rain*, the best, and worst of it. All the *Greg.* Good and ill of the World is no more *Ro. 8.18.* ** substance*, and the vanishing of that ** 1 Cor. 7. 31.* (no more Time.) Quickly come, and *b Apoc. 3.11.* Gone.

And, if we do not Go to God, Christ *c Apoc. 22.12.* will Come to us, quickly. Behold That, *d 2 Tim. 4. 8.* and Hold out, for That. He bids us do both. Behold, I come quickly. Hold *e 2 Cor. 9. 24, 25.* fast what thou hast, let no man take away *Jam. 1. 12.* thy *b crown.* When He comes, His *f Martyrium, ne Ecclesia consensus divini maior maxime est; quia non pro anima sua, sed tota Ecclesia, &c.* Reward is with ** Him.* And Thy Boon *Infelices sine juramenti quidem credimus.* then will be a Double Reward, who hast been both His Faithful Servant and *Champion.* And therefore shalt have both a *Saints **, and a *Sufferers* Crown. ** So with the Apostles An-* tidote, you have your Saviours Pre- *sua, sed* servative. All with *Amen* from His *to a Ecclesia, &c.* Mouth, to make it work more strongly *Infelices sine juramenti quidem credimus.* on your Heart. Hear what He says, *Tet.* who is *Amen.* The true and faithful *Rev. 3. 14.* Witness, and let Faith and Hope, Seal what He Writes with your *Amen.*

Verily

Mat. 19.

28, 29.

* That

have conti-

nued with

me in my

temptati-

ons,

Luke 22.

20.

* In this

life, Mar.

10. 31.

In value

or use, if

not, In specie,

So

Verily I say unto you, That ye which have followed me in the Regeneration, * when the Son of man shall sit in the Throne of His glory, ye also shall sit upon Twelve Thrones, judging the Twelve Tribes of Israel.

And Every one that hath forsaken Houses, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my Names sake, shall receive an Hundred * fold, and shall inherit Everlasting life. Amen.

not, In specie, So Valentinian lost a Belt, and got an Empire.

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